

# CALIFORNIA JOURNAL OF ELEMENTARY EDUCATION

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## EDITORIAL COMMENT AND NEWS NOTES

### THIS ISSUE OF THE JOURNAL

In addressing the Anti-Defamation League Freedom Forum in New York on December 6, 1958, Frank Stanton, President, Columbia Broadcasting System, Inc., made the statement that follows:

. . . . the most difficult subject that faces us today is the vast problem of improving human relations, of enabling a better understanding among hundreds of millions of people of widely divergent heritage, religious beliefs and customs—each of them with his own set of prejudices.

Later in speaking of the application of this problem in the United States, Dr. Stanton made the following statement:

We are the only wholly heterogeneous nation in the world. We have lived as a self-starting democracy for nearly two centuries. We have been blessed with material resources that made it unnecessary for us to prey on or envy or fear our neighbors.

This issue of the *Journal*, which was well under way when these statements were published, will help to focus the attention of elementary school people on the continuing importance of human relations education.

Because this field is somewhat less tangible than the actual subject matter learnings included in the curriculum, school people have need to continue their exploration of questions such as the following:

What knowledge do children need to have?

What kind of attitudes should they develop?

What kind of skills are important in maintaining sound human relations?

These questions are by no means answered at the present time. In endeavoring to secure reasonably satisfactory answers, considerations such as those brought out by the following questions must be given attention. What are the crucial concepts to be developed? How do social learnings best take place? How do children (and adults, as well) actually interpret such terms as co-operation, fair play, democracy? Are the interpretations of these terms different in different social classes? What do teachers need to know to guide children so they acquire sound

knowledge, attitudes, and skills? What is the role of the institutions charged with the preparation of professional personnel? What activities in in-service education will serve best to increase teacher awareness and skill?

There are no easy answers to these questions. Everyone is bound to a very considerable extent by his own cultural background. It is exceedingly difficult for anyone to know how it feels to be in another person's shoes. People frequently are quick to criticize others who are unlike themselves. These differences between themselves and others seem almost an assault on their cherished concepts. The wholesome approach, as we all know, is to ask ourselves, "What is the cause of these apparent differences in values? How did this person arrive at the values he holds? What is the source of my own emotional involvement in this situation?"

At the present time many elementary school teachers are confronted with more heterogeneous groups in their classes than they have ever worked with previously. The children in elementary school classes represent a wide range of cultural background and academic ability. If we attempt to segregate children on the basis of ability or achievement, we create a caste system, and the minority group child, because of economic or social deprivation, may become the low man on the totem pole. The problem of grouping is in truth a human relations problem. School people must be concerned with ways of teaching that care for the individual needs of children and in doing so further the basic human values.

The following committee, consisting of lay and professional persons deeply concerned with the problem of human relations education, was responsible for the preparation of this issue of the *California Journal of Elementary Education*:

Irving Babow, School of Social Welfare, University of California, Berkeley  
Bernice Baxter, Director of Education in Human Relations, Oakland Unified School District

Philip Buskirk, American Friends Service Committee, San Francisco  
Mildred Di Paolo, Assistant Superintendent, Instruction, Sunnyvale Elementary School District

William Fisher, Director of Instruction and Personnel, Menlo Park Elementary School District

Margaret Heaton, Teacher, Lowell High School, San Francisco

Karl Justus, Regional Director, National Conference of Christians and Jews, Inc., San Francisco

Watt Long, Director of Education, National Conference of Christians and Jews, Inc., San Francisco

Seaton Manning, Director, San Francisco Urban League  
Ruth Morgan, Intermediate Consultant, Salinas Public Schools  
Lucille Nixon, Elementary Consultant, Palo Alto Unified School District  
Frank Quinn, Executive Director, Council for Civic Unity, San Francisco  
Morris L. Schneider, Community Consultant, Anti-Defamation League of  
B'nai B'rith, San Francisco  
Mrs. Jacqueline Myles Smith, Community Relations Secretary, San Francisco Urban League  
Dorothy Westby-Gibson, San Francisco State College

Since members of the committee contributed to the preparation of the material, reviewed the manuscript while it was still in preliminary form, and offered many valuable suggestions which were incorporated into the final draft of the material, no individual can be credited with authorship for the various sections. Contributions from individuals who were not actually members of the Committee are acknowledged in the appropriate place in the issue.

Helen Heffernan, Chief, Bureau of Elementary Education, and Mrs. Afton Dill Nance met with the Committee and were responsible for analyzing and incorporating suggestions of members of the committee into the final manuscript. Mrs. Nance prepared the bibliography, including in it suggestions for pertinent materials recommended by individual committee members.

While the material of this issue was in preparation, Wilson C. Riles was appointed as Consultant in Certificated Employment Practices on the Staff of the California State Department of Education and agreed to review the materials and offer advice on how the content could be made more useful to elementary school people. Many of Mr. Riles' comments have been incorporated in the material.

The photograph used on the front cover was contributed by the Oakland Public Schools. Photographs on the back cover were contributed by Oakland Public Schools and Palo Alto Unified School District.

#### RECENT PUBLICATIONS OF THE CALIFORNIA STATE DEPARTMENT OF EDUCATION

*The Program of Speech Therapy and Lip Reading in California Public Schools.* Prepared by the Bureau of Special Education, California State Department of Education. Bulletin of the California State Department of Education, Vol. XXVIII, No. 2, February, 1959. Pp. vi + 66.

This illustrated bulletin was prepared by three consultants in the Bureau of Special Education of the California State Department of Education—Mrs. Agnes M. Frye and Conrad F. Wedberg, consultants in Speech Correction, and Mrs. Vivian S. Lynndelle, Consultant in the Education of the Hard of Hearing. The bulletin is published in response to the demand for information about speech and hearing programs which have been initiated and administered by school districts and offices of county superintendents of schools throughout the state. Chapters deal with the program of speech and hearing services and organization and administration of the program. A detailed list of selected references is included.

Copies of the bulletin have been distributed to all county, city, and district superintendents of schools, members of the California Speech and Hearing Association, and to directors of special education.

*Teachers for California's Schools, 1958-1970.* Prepared by Carl A. Larson, Specialist in Teacher Education, Division of State Colleges and Teacher Education, California State Department of Education. Bulletin of the California State Department of Education, Vol. XVIII, No. 1, February, 1959. pp. viii + 56.

This is the tenth annual study of the supply and demand of teachers for California public schools. It has been made possible by the co-operation of placement officials in the various teacher education institutions and offices of the California Teachers Association, county superintendents of schools and their staffs, and teacher education officials and staff members in the 38 accredited teacher education institutions in California.

The picture of the supply of teachers for the school year 1958-59 seems to be the best since the inauguration of the studies. Not only were a greater number of good candidates for teaching positions reported but the quality of candidates was reported to be improved.

Copies of this bulletin have been distributed to county, city, and district superintendents of schools and to principals and other administrative personnel of elementary and secondary schools including junior colleges and evening high schools.

## HUMAN RELATIONS EDUCATION IN THE ELEMENTARY SCHOOL

American democracy is often symbolized for many Americans as well as for the members of other nations by incidents of behavior that involve human rights. The impressions created by these incidents determine the confidence or lack of confidence that people have in our professed values.

Basic knowledge of the field of human relations can be applied in the school so that children will develop understandings, appreciations, and behaviors that are important to our national welfare. Elementary school teachers have particularly good opportunities to make such applications. These opportunities arise as the teachers are working with the children in their classes, with the children's parents, and with individuals and groups particularly interested in the school.

Human relations education is planned to make more realistic and satisfying the way one perceives himself and others, thinks, and feels about himself and others, and acts in his relations with himself and others. The teacher's own awareness and sensitivity to desirable human relations are essential to good teacher-pupil relationships. The teacher can enhance children's respect for themselves as persons of worth and their acceptance of others as persons entitled to respect, rights, and opportunities equal to those to which the children are entitled. Children can learn to avoid the use of stereotyped ways of perceiving others and of behaving toward them and the adoption of preconceived mental images of those who have ethnic, religious, cultural, or socioeconomic backgrounds that are unlike their own.

Human relations education is an integral part of all education and not a separate area of teaching. To effect an environment which supports desirable human relations, the school's instructional program should provide opportunity for children to participate in learning situations that will help them to develop increased understanding of problems involved in human relations and to learn how the problems may be solved. All learning becomes increasingly zestful for children as they learn to relate themselves to others and in doing so to maintain their own individualities. As they free themselves from feelings of rejecting

others, their school experiences become increasingly productive and rewarding. When the school environment in the earlier years is stimulating, meaningful, and satisfying, the likelihood of dropouts in later years is minimized.

A homogeneous cultural group in a multicultural society such as ours actually presents a problem in human relations. Such groups should be kept busy working on the everyday problems of human relations and be continually seeking opportunity to work and to share experiences with groups that have cultural backgrounds unlike their own.

In many California communities, population changes have intensified the need for human relations education. In a number of urban and in some rural areas, there are newcomers to the community who need to understand the other residents and to be understood by them. Some of the new families in metropolitan centers need opportunity to be orientated regarding what they may expect of the communities and what communities expect of them.

The migration of rural families and individuals (often families of low income or minority group status) to large cities, the moving of middle and upper income families from cities to suburbs, and frequent changes of residence within areas, and the effects of these shifts in population upon community life prompted those concerned with the Mid-century White House Conference on Children and Youth to ask the following questions: How well are all children being equipped—physically, emotionally, intellectually, and spiritually—to take their place in the society in which they will be adults? What are the avoidable losses of human potentials? How can these losses be prevented? What will it take in programs, methods, and new knowledge to mitigate the adverse effects on children of specific features of our present society and its fast pace of change?

A comprehensive human relations program depends on the skill of the teacher and other school personnel to accomplish the tasks that follow:

*Motivating each child*, whatever his socioeconomic status, ethnic or religious identification may be, to discover and develop his creative and productive potentialities and to continue his education in terms of his interests and abilities

*Increasing the mental health* and ego identity of each child by helping him to develop self-awareness and empathy for others and to establish with others mutually satisfying social relationships

*Encouraging shared experiences* among children of varied cultural, racial, and social backgrounds by giving them opportunities to enjoy books, magazines, music, dance, art, plays, selected radio and television programs, motion pictures, field trips, and the like, so that they can learn about the rich diversity of cultures in our world and thus come to realize emotionally as well as intellectually that "being different" does not mean that groups are inferior or superior to each other

*Demonstrating effective roads to agreement* and peaceful ways of resolving tensions and conflicts when people of divergent values or backgrounds have different ideas and interests

As certain basic needs of individuals are met in the school and community the human relations within the school and neighborhood are likely to improve. The tensions of a group usually decrease as its members work co-operatively toward a common goal. This is especially true when a group of parents work co-operatively for the well-being of their children and families. Responsible leadership from various ethnic and interethnic groups and agencies can be invaluable to teachers who are trying to help children become increasingly mature in their understanding of themselves and others.

Policy in human relations education must be explicit so that all school personnel will know the goals that are being sought and the part each one is to play in the program. Consistent progress toward the goals will be made only if human relations education is made a responsibility of all professional persons in their day-by-day contacts with children. A few special events, such as those for Brotherhood Week or Human Rights Day, are helpful in stimulating interest in human relations but do not provide the continuous and cumulative emphasis that should characterize human relations education.

Through example, discussion, study, shared experience, and guidance, elementary school children will be most likely to incorporate into their behavior the values that adults whom they respect hold before them. As knowledge and skills are applied in influencing children's behavior in the elementary school, the children will enjoy intellectual and emotional growth, become increasingly capable of participating

co-operatively in common endeavors and of communicating effectively with persons of diverse backgrounds. The realization that men's likenesses are greater than their differences has deep implications for behavior. Closely related to this idea is the one that a man in some ways is like all men, in some ways like some other men, and in some ways like no other man.

A Negro educator told the following story:

Without making a point of it, we discussed casually many times in our own family how differences developed with groups of people because of climate. One day my eleven-year old boy was sitting on the doorstep with a seven-year old Caucasian neighbor. Suddenly, and with reflective curiosity, the younger boy asked, "Why is your skin so brown?" I was filled with anxiety for a moment as I wondered how my boy would reply to the query. I can tell you I was pleased and greatly relieved when my youngster calmly explained that his ancestors came from a part of the world that was very warm, and that after many years the pigmentation in their skins developed in a way that made it possible to absorb the rays of the sun, and therefore, lessen the adverse effects of sunlight. He also explained the advantage one has in such climates of having his particular texture of hair. I was quite amused when my youngster's little friend said, "I wish I had more pigmentation in my skin so that I too would have protection from the rays of the sun."

Most parents and certainly all school persons realize that human relations education involves the use of all the educational services that are available. Certain children need special assistance from guidance and speech personnel. The newcomer who is having a hard time, the slow learner, the isolate, the bully, the aggressive or withdrawn child, and the culturally, socially, academically, or physically handicapped child with behavior or learning problems—all need psychiatric or psychological services. The gifted child who is having difficulties and is not achieving up to his potential, the child who is under great pressure from his parents to get grades beyond his capacity, and the child whose difficulty is communicating may also need special help with their problems.

Schools need to be familiar with and to use all the resources available to them if they are to teach effectively and to guide children so that they will be sensitive at all times to their needs. Community organizations can assist teachers and principals to interpret the out-of-school life of children and their families. The school can in turn interpret its role to community groups. The teacher's participation in the activities of community groups will be valuable especially if the participation involves the teacher in neighborhood and community im-

provement projects and helps the teacher to become increasingly aware of the needs, values, and problems of the families in the area.

The social agencies, the ethnic, intergroup, and intercultural agencies in the community can be powerful resources for school people. School people can learn from these sources how they can most effectively establish school and community relations that will further the human relations program offered by the school and will provide appropriate opportunities for the children to use to best advantage what they learn from their participation in the program.

Human relations education is strongly involved in the maintenance and promotion of mental health. By providing classroom and playground conditions that are neither authoritarian and repressive nor completely unplanned or uncontrolled, children will have opportunity to participate in activities that will help them to grow in their capacity to work and play co-operatively. The democratically conducted school has well defined goals and offers considerable opportunity for self-expression and group participation. Through their experiences in such schools, children learn through classroom instruction and through play to respect the rights of others and to assume the social responsibilities that belong to them.

Six approaches to a concept of mental health as pointed out by Marie Jahoda in *Current Concepts of Positive Mental Health*<sup>1</sup> involve the following:

1. Attitudes of the individual toward himself (self-perception), "being oneself" and seeing oneself as he is, not confusing ideal self and real self.
2. Achievement of one's potentiality for growth and development (self-actualization). Striving for self-realization, becoming what one can be.
3. A tying together of all functions in the individual's personality (integration). The integrated personality has an integral psychic balance and unifying philosophy that give life purpose and meaning, considerable tolerance for stress, anxiety or frustration, and ability to recover from setbacks.
4. The individual's degree of independence from social influences (autonomy). The autonomous individual accepts parts of his en-

<sup>1</sup> Marie Jahoda, *Current Concepts of Positive Mental Health*. Monograph Series No. 1, Joint Commission on Mental Illness and Health. A Report to the Staff Director, Jack R. Ewalt. New York: Basic Books, Inc., 1958. The six points set forth here are a paraphrase of page 23.

vironment and rejects other aspects; he is able to "be himself" and yet be part of "something greater than himself."

5. How the individual sees the world around him (perception of reality). Such perception is healthy when the individual sees what is really there, or what he sees is not distorted by some inner need, or when he has a sense of how others feel.
6. Ability to take life as it comes and master it (environmental mastery). Ability to love, work, play, solve problems and meet the requirements of any situation are necessary.

The provision of in-service training in human relations education for teachers and other school personnel and giving appropriate attention to this program in the preservice education of teachers should lay the foundation needed for a good program of human relations education to be maintained in every elementary school. Deep understanding of the damaging consequences of stereotyped behavior and of discrimination and segregation to children's personalities will aid teachers in dealing with children's feelings and conduct in incidents of conflict and tension.

Human relations education has as its objective the development of physically, mentally, and emotionally healthy individuals. It aims to implement a basic precept of the American creed—the sanctity of the individual personality and the enhancement of human life. Although there are economic, political, and legal blocks that must be overcome in establishing improved human relations, the contradiction between the theory of the American creed and actual practice presents the most formidable block. Human relations education is planned to close this gap between theory and practice by helping each child to accept others and to be accepted on his merits and by encouraging every boy and girl to make the most of his or her potentialities.

## SQUARING OUR BEHAVIOR WITH OUR BELIEFS

A major responsibility of the schools is to communicate and practice the American creed. Certain aspects of this creed, such as the following, are of special concern to educators; (1) opportunity for every individual, regardless of race, creed, color or national origin, to develop his best self and to continue appropriate education to the point of optimum development; (2) assurance by educational institutions of genuine equality of educational opportunity in terms of quantity, quality, variety, and accessibility; (3) equal opportunity based on individual merit, with access to all services and facilities for all individuals on the same terms; and (4) receipt by all individuals of equal value in return for equal investment of effort, money, or ability.

High goals are important even though progress toward their full attainment may seem slow and discouraging. On occasion, pointing out the discrepancy between prejudiced behavior on the one hand and democratic ideals on the other will help to secure the desired action. However, since prejudiced behavior is sometimes rooted in ignorance, not ill-will, and in other cases its causes are complex, usually there is no simple solution to the problem. Responsible citizens must do more than lament that behavior does not square with belief. Don J. Hager made the following comment regarding this point:

. . . No one denies that this discrepancy exists and Myrdal made it the central theme of his monumental work on the American Negro, "An American Dilemma." But it is mandatory that one do more than point to the discrepancy between ideals and behavior. The problem is to explain why the discrepancy exists (on other than moral grounds). One must analyze social values (ends) and social institutions (means) and attempt to demonstrate, sociologically, why institutional pressures, clashes between values and interests, etc., often actively interfere with the full attainment of social goals.<sup>1</sup>

Eliminating or reducing intergroup tensions, discrimination, denial of equal opportunity, and thus the adverse effects of prejudice, segregation, and discrimination on the personality of individuals, comes about through four essential approaches which are cumulative and

<sup>1</sup>Don J. Hager. "New Problems in Intercultural Education." *Journal of Educational Sociology*, XXX (December, 1956), 165.

reinforce one another. These approaches are (1) education, formal and informal; (2) guidance, both individual and group counseling, and psychotherapy; (3) social action, such as conducting community self-surveys on civil rights or establishing neighborhood councils which study and work to improve aspects of neighborhood life; and (4) law; for example, court decisions, legislation, and administrative action.

Human relations education is actually a synthesis of education and guidance. It has a significant role to play in effecting constructive social change when it is applied skillfully and consistently by all school personnel in their daily activities and relationships. As an agent for change, human relations education encompasses a body of knowledge, derived largely from behavioral sciences, such as sociology, psychology, and cultural anthropology; skills in interpersonal competency and group dynamics; and a value system based on democratic principles. It is planned to modify ways of behaving (thinking, feeling and acting) so that individuals can function with greater comfort, productivity, intellectual insight, and empathy in interpersonal, intergroup, intercultural, and community relations. Its objectives are clarified by identifying behavior patterns, including skills and values, which pupils are encouraged to develop, and by selecting appropriate content areas and activities in which this behavior can occur.

Human relations education is not a diffused, random matter but a systematic, consciously adopted, and organized school program with specific commitments. It is subject to the same type of pedagogical standards and skills as any other kind of education. It aims to increase every child's capacity to live comfortably with the diversities in American life, particularly racial, ethnic, religious, and socioeconomic differences, and to understand the essential unity which underlies such variations. Sidney Z. Vincent points out in the following statement what we are after:

... calm, relaxed acceptance of individual and group differences as normal and expected, and to be lived with at one's emotional and spiritual ease. The ease derives from the assurance that there is no threat in differences, since binding us together are our common humanity, common nationality, and many common traditions and aspirations.<sup>2</sup>

We have to avoid the trap of "tolerance" as our objective since this may imply a relation of superiority-inferiority. We should also avoid the trap of a sentimentalized approach to cultural differences without

<sup>2</sup> Sidney Z. Vincent. "Intercultural Education: Its History and Philosophy." New York: National Community Relations Advisory Council, April 29, 1956 (mimeographed).

reference to common values and needs and the right of an individual to be different.

The role of elementary school personnel in education and guidance for human relations is accentuated by the following research findings: (1) five-, six-, and seven-year old children not only are already aware of group differences but may have formed definite antagonisms to persons because of race or religion; (2) attitudes of rejection increase sharply with age; (3) if a person is treated as inferior, he begins to feel inferior and eventually to act as though he were inferior; (4) democracy of opportunity involves self-esteem as well as esteem for other persons; (5) a person cannot be given opportunity without acknowledging his dignity.<sup>3</sup>

Differences of race, creed, color, or ancestry should not have the stigma of inferiority attached to them or be used to justify unequal treatment. Barriers of caste should not be erected out of differences. Educators have a major responsibility to help all children achieve to their highest potentials. No talented child should be overlooked, no emotionally disturbed or physically handicapped child should suffer for lack of guidance or care, no child of limited intellectual capacity should lack acceptance and skillful teaching.

Just as education and guidance are closely related agents for change, so social action and law work together to influence its direction. Frequently the type of specific information which may be obtained in a community survey is most successful in instituting or accelerating desirable social change.<sup>4</sup>

The legal rights of the individual are clearly set forth in the Bill of Rights and these rights apply to all without favor or distinction. The State of California has enacted legislation<sup>5</sup> which specifically in-

<sup>3</sup> Helen G. Trager and Roberta M. Everitt. "Tools for Human Relations Education." *Educational Leadership*. VII (May, 1950), 530-9.

<sup>4</sup> Irving Babow and Edward Howden. *Employment, Part I of a Civil Rights Inventory of San Francisco*. San Francisco: Council for Civic Unity, 437 Market Street, 1958. Other volumes in press in this survey are on housing, public accommodations, and hospital and health facilities.

<sup>5</sup> *Education Code Section 8271*. No teacher in giving instruction, nor entertainments permitted in or about any school, shall reflect in any way upon citizens of the United States because of their race, color, or creed.

*Education Code Section 8272*. No textbook, chart, or other means of instruction adopted by the State, county, city, or city and county boards of education for use in the public schools shall contain any matter reflecting upon citizens of the United States because of their race, color, or creed.

*Education Code Section 8273*. No publication of a sectarian, partisan, or denominational character, shall be used or distributed in any school, or be made a part of any school library, nor shall any sectarian or denominational doctrine be taught in any school. Any school district or city, the officers of which knowingly allow any schools to be taught in violation of this section, forfeits all right to any State or county apportionment of school moneys, and upon satisfactory evidence of any violation, the Superintendent of Public Instruction and school superintendent shall withhold both State and county apportionments.

tures certain equalities in education. No teacher may give instruction which reflects unfavorably on any citizen of the United States because of color, race, or creed. This legislation also insures that no entertainments permitted in or about a school or any materials of instruction shall contain content reflecting on any citizen. The right of all persons to employment without discrimination is also specifically guaranteed in the laws of California.<sup>6</sup>

The steadily growing number of school districts that have had experience with integrated staffs attests to the influence and wisdom of the legislation which provides for fair employment practices. Few objections to the employment of minority group members have actually materialized. An increasing number of administrators, school boards, and communities share their pride in successfully implementing the important tenet of democracy—equality of opportunity.

Fifteen years ago, except for a small number of teachers of Spanish in the secondary schools, few persons of Mexican-American background were employed in schools. Now the demand for teachers of Mexican background exceeds the supply. Many are serving the schools effectively in teaching, supervisory, and administrative positions.

Employment agencies and college placement offices report no difficulties in placing qualified applicants of Oriental background. Progress is reported on the willingness of districts to employ candidates without regard to their religious affiliation.

The employment of well-qualified Negroes as teachers and administrators is steadily increasing throughout the state. Many have been successfully placed in schools in which the enrollment of Negroes is not predominant or the enrollment includes no Negroes. Although no statistical information is available, it appears, however, that a significant number of fully qualified and well-recommended Negro teachers have not been successful in finding employment even though there is an acute shortage of qualified teachers. A sizable number of teachers in the schools hold only provisional credentials. The law forbids the

<sup>6</sup> *Education Code Section 13031.* Governing boards of school districts shall employ for positions requiring certification qualifications, only persons who possess the qualifications therefor prescribed by law. It shall be contrary to the public policy of this State for any person or persons charged, by said governing boards, with the responsibility of recommending such persons for employment by said boards to refuse or to fail to do so for reasons of race, color, religious creed, or national origin of said applicants for such employment.

employment of teachers who are not fully qualified so long as teachers with regular credentials are available.<sup>7</sup>

The California State Department of Education has established a Commission "to assist and advise local school districts on problems relating to racial, religious, or other discrimination in connection with the employment of certificated employees."<sup>8</sup> It would appear that the full and fair employment of Negro educators may be anticipated as an accomplishment of the near future.

In squaring our behavior with our beliefs we must move ahead in areas of administration; curriculum; professional training for teachers, guidance personnel and administrators; intergroup contact and communication; the emotional and intellectual growth of the child; and preventing and reducing intergroup tensions.

*Administration.* (1) An explicit policy for a human relations program with allocations of resources and personnel and clear-cut provisions for implementation and communication to all school personnel should be developed. (2) A school atmosphere should be created in which the relations between school board and administrative staff, principal and teacher, teacher and pupil, school and community, demonstrate mutual trust, productive interaction, and understanding of respective roles. Such an atmosphere helps to reduce personal insecurities and tensions of children and positively reflects the school's interest in making each child feel welcome, accepted, and cared for as a person. (3) Teachers and other school personnel should be employed, upgraded, and assigned on a nondiscriminatory merit basis in accordance with the state law for fair employment practices in this field and qualified teachers who are minority group members should be actively recruited. (4) The districting of schools should be reviewed in order to minimize unhealthy effects of neighborhood residential

<sup>7</sup> *California Administrative Code, Title 5, Education, Section 611.* Initial Provisional Credential for Full-time Service. (a) Application.

(4) A statement of need signed by the county superintendent of schools, or by the superintendent of schools of the district and approved by the county superintendent of schools, or by the head of the state agency concerned, as the case may be, through whom the application is submitted. Such statement shall indicate that no qualified, regularly certificated applicant of the type needed is available and that the applicant, if granted the provisional credential applied for, will be employed in a specified position. The superintendent of schools of the district or the county superintendent of schools or the head of the state agency shall further state that he has communicated with the placement bureaus of the leading educational institutions of the State and that they have informed him that a regularly certificated, qualified applicant of the type needed is not available.

<sup>8</sup> *Education Code Section 187.* The State Board of Education may, upon recommendation of the Director of Education, establish in the Department of Education a commission to assist and advise local school districts in problems relating to racial, religious or other discrimination in connection with the employment of certificated employees.

patterns of racial segregation and to provide an opportunity for children to make friends and go to school with girls and boys of diverse origins.<sup>9</sup> The outcomes of the program should be evaluated periodically to ascertain if needs are being effectively met and the program modified in terms of the findings.

*Curriculum.* Human relations (or intercultural and intergroup) education is not a separate course but an emphasis and a content related to many curricular experiences. Subject matter and discussion about human relations can be made an integrated phase of social studies, science, language, art, music, and other areas of study. Teachers' guides, bibliographies, resource units, plays, songs, and audio-visual aids with intercultural themes can be helpful tools. Wide use of such material can increase intellectual insight and emotional sensitivity to people of different groups and the cultural values they hold. The experiences may clarify how we think and talk about other people, how to distinguish what is a "fact," an "opinion or value judgment," and "an incitement to action."<sup>10</sup>

*Professional training for teachers, guidance personnel, and administrators.* This includes in-service courses on human relations, organization of teachers' workshops on human relations from a few days to several weeks in duration, and preservice education through special courses on human relations or inclusion of such content in courses in education, the behavioral sciences, and the humanities.

*Intergroup contact and communication.* Opportunities should be provided in various school activities for shared experiences on an equal basis among children of diverse origins. Community resources may be involved in such programs. If, for instance, children are studying their community, but do not happen to have in their own school others from diverse racial or national backgrounds, it might be possible to arrange a visit to another school to meet such children of their own age and from their own area. For example, one third-fourth grade class, studying the Bay Area, lamenting the fact that they had never met any Chinese children, arranged a visit to the Commodore Stockton School in San Francisco. Their one regret later was that they might never

<sup>9</sup> *Where Shall We Live?* Report of the Commission on Race and Housing. Berkeley and Los Angeles. Berkeley: University of California Press, 1958. An important new study on residential segregation, with implications for educators.

<sup>10</sup> Bess Sondel. *The Humanity of Words: A Primer of Semantics*. Yonkers, New York: World Publishing Co., 1958.

Margaret Heaton. *Feelings Are Facts*. New York: National Conference of Christians and Jews, Inc., 1952.

have another opportunity to know Chinese children! In encouraging intergroup contacts in situations involving co-operation, the focus should be on some concrete task rather than on abstract considerations of equal justice or brotherhood. In other situations, such as discussions of why we have "rules of the game," it should be possible to give realistic and close-to-home illustrations of the meaning of civil liberties.

*The emotional and intellectual growth of the child.* A pupil's acceptance of his own worth and his role in his family may often be crucial to his ability to accept diversities of race, religion, and culture in the outside world. A child's feeling about himself, his family, and his playmates, and his adjustment to the world around him is decisive to his later adjustment to unfamiliar cultural differences. Therefore, human relations education usually does not start with problems of racial, ethnic, or religious tensions but with who plays with whom or who is rejected by whom, who accepts himself and his family, and who does not. Sociometry and role playing have been used by teachers to help children understand and deal with patterns of acceptance and rejection in the classroom, on the playground, or in school clubs. Human relations education is concerned with emotional and intellectual growth, with encouraging a spirit of inquiry, with teaching that life is not a conflict of "good guys" and "bad guys" but an infinitely complex affair where sweeping generalizations and glib stereotypes are to be avoided.<sup>11</sup>

Providing adequate guidance services for children and information to parents is an important aspect of the human relations program. Children with behavioral and learning problems, with difficulties in interpersonal relations, and children in immigrant or migrant families, especially those who are culturally or socially handicapped, may need special help. Some of these children will have great need for special instruction, guidance, or psychotherapy. Many girls and boys of high potential achievement will need special help in motivation and in developing incentives or they will become early drop-outs or fail to continue their education and vocational training beyond high school.

*Preventing and reducing intergroup tensions.* A school can play a helpful role in preventing and reducing intergroup tension by conducting research into population changes in the surrounding neighborhood, by study of the needs and values of the population groups it serves, and by participation in neighborhood councils.

<sup>11</sup> Sidney Z. Vincent. *op. cit.*

Educators must at all times be cognizant of the fact that the United States is a multicultural society and that all sincere beliefs and customs are entitled to respect and a measure of acceptance. Every individual has rights in a democracy. However, the schools have responsibilities not only to respect the rights of individuals, but also to reflect the accepted mores of the community. For instance, schools continue to salute the flag even if some parents object and ask that their children be excused. Classes in health continue even if the beliefs of a minority are not in accord with the purposes of such instruction. Classes in folk dancing are a part of the school curriculum even if some children do not participate in the activity because of parental disapproval.

The child who cannot participate in certain school activities because his parents disapprove is set aside from his classmates. However, if all the children are helped to understand that it is all right to be different, if a wide variety of experience is provided so each child can participate in some activities, if acceptable substitute experiences are planned, no lasting damage to mental health is likely to occur.

Occasionally some teachers and parent groups inadvertently overlook the state-wide school policy against presenting minstrel shows or other entertainments which perpetuate offensive racial or ethnic stereotypes and intensify cleavages in the community. Sometimes school people lose sight of the American principle of separation of church and state, and the corollary that the church and home, and not the public school, are proper centers for religious instruction and sectarian observance of religious holidays. The following statement of policy, printed in the weekly news bulletin which reaches all certificated employees, is an example of how one school district accepts and deals with this problem.

#### OBSERVANCE OF CHRISTMAS IN THE SCHOOLS

It might be well for those of us who are preparing for our traditional attention to the Christmas season in the schools to remind ourselves that the religious sensibilities of boys and girls who are of the Christian faith and those who are not of the Christian faith must be kept in mind.

As educators, we would seem bound to give priority to the principle of avoiding violation of any student's individual conscience in the selection of program material or specific events which might be interpreted as so sectarian or so presented as to cause a child to feel set apart from his fellow students in an embarrassing way.

To square behavior with beliefs, school people must be concerned realistically and courageously with the everyday behavior, needs, values, problems, aspirations, and ways of life of children and their parents.

## LEARNING EXPERIENCES IN HUMAN RELATIONS

A curriculum designed to develop in pupils those attitudes and understandings necessary for good human relations in our ever-changing community life is valued highly by administrators and teachers in California elementary schools. Children must be taught to live in a pluralistic culture even though they may be currently living in a homogeneous one. Communities which have purposely kept homogeneous populations are finding it increasingly difficult to maintain their position because of the changing economic conditions and increasing political and social pressures. If the school sees its role as one of equipping children to participate in a heterogeneous society, then its task is to provide learning experiences in which children can develop respect for and understanding of peoples of varying backgrounds, customs, and cultures.

The child brings to school attitudes toward what is good and acceptable or is not good nor acceptable. These attitudes are based on the social standards of his family. For example, many children are likely to assume that all families consist of a father, mother, and one or more children. They may not be able to imagine a family where the mother is employed and is not at home to prepare dinner or one in which the father does not provide the money to meet the family needs. They are apt to think that a story about saving money to buy a pair of shoes is a fairy tale or that the father who does not take care of his family is shiftless and negligent. Other children may accept rejection and discrimination as a part of life.

Today social sensitivity on a cosmopolitan and international scale is needed as never before. Children must learn to accept and deal with a vast array of differences if they are to fill their roles effectively in a democratic society. The curriculum must provide learning experiences which develop understandings, attitudes, and skills essential to facilitate sympathetic communication between different social and ethnic groups.

During the years of his elementary school experience the child faces many problem situations. The following are opportunities of the type children need to acquire certain of the social skills used in constructive relations with others:

1. To meet people who are different
2. To understand the point of view of adults
3. To get along together in groups
4. To settle playground differences
5. To understand the customs and attitudes of other people
6. To express his own problems so others can help him
7. To understand life situations somewhat different from his own experiences

#### LEARNING TO MEET PEOPLE WHO ARE DIFFERENT

Readiness to accept people who are different can begin in the child's early school experience. In primary grades, dolls of different countries and of different skin color are acceptable to young children in the playhouse or doll corner. As young children deepen their understanding of their neighborhood and community they can have some firsthand acquaintance with community helpers from various ethnic groups, such as a Negro postman, a teacher of Mexican-American background, or a Japanese gardener.

A teacher of a third- and fourth-grade class of children from an upper-middle socioeconomic neighborhood accepted learning to meet people who are different as a goal toward which she and the children would work. The necessity for immediate action occurred when the first Negro child to enroll in the school was assigned to this class.

The teacher of this class had strong convictions that every child must have respect for himself before he can accord status and respect to others. To establish this feeling of self worth, instruction was planned so that each child was working on tasks at which he could succeed. Children were given extra help and time by the teacher when they needed it. Parents were given specific suggestions about helping children at home. The teacher made a special effort to make each child feel that he was a valuable and wanted member of the class. Discussions were held in which children were encouraged to talk about their family life and customs. Children were encouraged to think of ways that their family was like and unlike other families. Every child was helped to feel proud of himself and his heritage. Various ways were planned to make newcomers welcome in the school. Members of the class accepted responsibility for introducing newcomers to teachers on the playground, for helping them to participate in playground activities, for acquainting them with the cafeteria and other school facilities.

To extend the children's knowledge, skills, and actual acquaintances with other people, arrangements were made to have members of the community meet with the children. The mother of one of the children was born in Norway; the grandfather of another was born in Italy; one of the fathers was born in Poland; a Chinese-American teacher had lived in China—all were invited to speak to the children and share their cultural traditions, holidays, possessions, language, and games.

The teacher made extensive use of books including the following:

- Buff, Mary and Conrad. *Magic Maize*. New York: Houghton Mifflin Co., 1953.  
Bulla, Clyde R. *Johnny Hong of Chinatown*. New York: Thomas Crowell & Co., 1952.  
*Holiday Storybook*. Child Study Association of America. New York: Thomas Crowell & Co., 1952.

#### LEARNING TO UNDERSTAND THE POINT OF VIEW OF ADULTS

Children are in the process of learning to live with and understand the roles of adults in their lives. Children would like to get along with adults but they are frequently at odds with them because they have not learned the skills needed to understand or accept the adults' point of view.

Success on the part of the child in accepting the point of view of adults will depend upon his understanding of the adult's purpose in a given situation. When the child guesses at the intent of the adult he is frequently wrong, and adult reaction to his behavior based on whatever assumption he has made is apt to increase his misunderstanding and suspicion. Children may have difficulty in understanding anyone except themselves and their own feelings. They may be unable to see their parents as persons. They may receive other adults in the neighborhood as people whose main purpose is to limit children's play. The child brings all of these learned attitudes to school. The teacher is then confronted with the task of developing social understanding, attitudes, and skills so the child can feel at ease with adults in the school and community.

The child's success in school will largely depend upon the skill of his teacher in building a social climate in the classroom in which he feels comfortable. A teacher who will listen to the problems of the child with patience and sympathetic understanding and then help him find a solution is developing the needed avenues of communication which help

the child to understand adults. Setting up problem situations in which children have an opportunity to play the roles of the adults helps the children improve their understanding. Sometimes a group of parents is willing to participate in a discussion with children concerning why they hold certain beliefs on issues where there is a great difference of opinion between children and adults. The values children accept and live by must be learned in real situations.

The classroom is a microcosm. The type of order the teacher requires is important since it is preparing pupils to become one of the following types of persons:

1. Cowed subjects of a tyrannical, dictatorial government
2. Inconsiderate, self-centered, "ragged" individuals of a chaotic anarchy
3. Mannerly, responsible members of a democracy

The key to discipline is interest. The teacher who is plagued and harassed by chronic, classwide discipline problems first needs to examine his program.

Children have innate and irrepressible needs which must be met. These include the following:

1. The urge to find out—to satisfy curiosity. If a classroom program does not hold the pupils' interest, fiddlers, doodlers, daydreamers, and whisperers will become manifest.
2. The urge to be "on the go" physically—to be "doing something"—"to be moving on." If no provision is made for physical activity, the children will satisfy this need in disorderly and degenerative ways—not staying in their seats, wiggling, poking neighbors, and the like.
3. The urge to share experience and to communicate. A class program which does not provide organized releases for this need is in for such problems as chattering, whispering, note-passing, and wise-cracking.
4. The need to be recognized, important, successful, and wanted. A class program which ignores the individual and provides him with no legitimate, ego-building experiences will cause him to satisfy this need through chronic trouble-making or what is worse, through complete withdrawal.

## DEVELOPING A CODE OF BEHAVIOR

During the year both pupils and parents in a school serving seventh and eighth grade children recognized the need for a code of behavior for the student body of the school. They decided to work together on this problem. This was the first effort on the part of the student body and parents to work together to arrive at decisions that were mutually agreeable.

A number of parents appointed by the parent-teacher association met with the officers of the student body to discuss the problem. This meeting was reported to the student council, which immediately voted to form a committee to prepare a code. The committee was composed of one representative from each room, one from each organization within the school, and one faculty adviser. After the completion of a rough draft, the student council discussed and improved the code and then presented it to the whole student body for suggestions.

The code as it was finally approved was presented to the parent-teacher association for publication in the yearly program and was prominently displayed on the school bulletin board.

## CODE OF BEHAVIOR

The student council has agreed on the following standards to be used as a guide for student behavior. Each student

1. Shall return home directly from functions at a time agreed upon in advance with parents. Curfew on nonschool night: 10:30 for seventh graders; 11:00 for eighth graders.
2. Shall wear clothes that are appropriate for the occasion
3. Shall have a ride to and from social functions arranged for by parents
4. Shall have parents at home when entertaining
5. Shall act in such a way that the school keeps its good reputation

LEARNING TO GET ALONG TOGETHER IN GROUPS<sup>1</sup>

The high fourth low fifth grade class of an elementary school was composed of 30 children from six unincorporated areas of the district. The families of 12 children were newcomers to the community either this or the previous year. The occupations of the fathers included day laborer, seaman, taxi driver, welder, carpenter, mechanic, telephone repairman, a caterpillar tractor driver, clerk, bartender, railroad yard clerk, recreation worker, office manager, owner of a furniture store, optome-

<sup>1</sup> Illustration contributed by Mrs. Caroline Wasserman, Campus School, San Francisco State College.

trist, psychiatrist, food and drug administration inspector, lawyer, retired Army colonel, and owner of a large cattle ranch.

During introductions the first day of school, Peter, a newcomer, whose father owned the furniture store, was happily telling about his family's new sail boat and how he was learning to help his father sail and take care of the boat. There was no doubt, as the teacher glanced around at the children's faces, that the class was not "with" Peter in his recital. Some of the children looked incredulous, as if they thought Peter were making up all of this story. A few boys looked downright disgusted. By observing behavior, the teacher concluded that the differences in this group resulted from different social-class experience, newcomer and oldtimer relations, grade level and age, different neighborhoods, different problems of getting to and from school, and a wide variety of previous school experiences. Because the first sociogram made of this group showed some clique formation and isolation which seemed to be based on different backgrounds of social learning, and because there had been wrangling on the playground and in class discussions, the teacher made plans for learning experiences which would help the children to get along together in groups and to give and win acceptance.

#### *Basic Understandings*

The basic understandings which the teacher hoped to help the children acquire are included in the following list:

1. There are many different practical ways to handle relations with others.
2. It is possible to learn different ways of handling the same situations.
3. People grow and develop at different rates of speed; this is normal and acceptable.
4. There are differences between what people say and do and how they feel inside.
5. People can feel one way at one time and another way at another time; this is normal and to be expected.
6. We can help ourselves and others to feel comfortable about things we can't do now, when we realize that we will grow into these learnings and skills later.
7. Interaction in small groups helps us to learn.
8. People are accepting of others only when they have had the experience of being accepted themselves.

9. All people are important and need to be treated with kindness, respect, and appreciation.
10. All people gain satisfaction from belonging to groups. Being left out always creates distrustful feelings and often produces undesirable behavior such as aggressiveness and indifference.
11. People learn from each other. What they learn depends on the atmosphere of the group and the behavior of other individuals in the group.
12. Behavior is circular; anger begets anger and hurt stimulates the desire to hurt others.

### *Learning Activities*

The children were interested in writing what was called Open Themes on some of the problems with which they were confronted. Some of the subjects for Open Themes were: When I Did Badly, A Good Leader, When I Was the Worst Player, When I Improved, How I Feel Toward Someone Who Is Different, How It Feels to Be Different, When a Newcomer Comes.

The following are samples of themes written by the children:

#### WHEN I DID BADLY

A long time ago when I was eight years old I got interested in baseball. So I started to play. First, I dug up an old bat and my Dad bought me a baseball mit. Then I started to play with my brother and the other kids in the neighborhood. When they threw the ball to me I was afraid of it. I could not hit the ball. Finally, my dad showed me how to throw and catch and bat. After that I kept on practicing. One day in school I hit a real hard one way out over the school ground but an outfielder caught it. That's when I started to do better.

#### HOW IT FEELS TO BE DIFFERENT

Once I knew a Chinese girl. Her name was Nancy. I don't remember her last name. Everyone teased her and made her cry. Every day at recess she would stand by the teacher and hope the bell would ring. The teacher would be late coming in from outside after recess and the kids would tease Nancy again. They would tease her for two reasons. One was because she had yellow skin. The other was because she talked with an accent. She was sad because she had no friends.

#### WHEN A NEWCOMER COMES

When a newcomer comes I try to be friends with him. I like to show him around because I know how he feels to be at a new school. I felt the same way once. The first day I came to this school not one person offered to be friends with me. I went home troubled. I thought nobody liked me but the next day I had a lot of fun and made some new friends.

If the authors of the themes were willing, the teacher read them to the class. Group discussion centered on experiences, feelings, be-

havior, and outcomes. Following class discussions the children tried to arrive at group decisions. The summaries of three of these discussions illustrate the ideas that were acceptable to the entire class.

### The Group and the Leader

1. The group obeys the leader.
2. If the majority disagree with the leader, a good leader reconsiders his decisions.
3. A good leader is doing the best job when he knows definitely what he is asking his team to do.
4. A good leader lets everybody take part.
5. A leader thinks twice before he gives a command.
6. A leader is sympathetic with all the team, even the worst players.
7. When the umpire has made a decision, the player abides by it.
8. Arguments should be settled by the leader or by compromise.
9. A good team member is a good loser, and may even congratulate the winner.
10. A good team member controls his temper.
11. A good group member remembers that everybody makes mistakes.
12. A good team member lets the coach give the advice.

### A Good Sport

1. A good sport doesn't argue about the umpire's decision.
2. A good sport doesn't argue about a decision of the captain or leader.
3. A good sport doesn't argue about a group decision.
4. A good sport on the winning side doesn't heckle.
5. A good sport on the losing side doesn't pout or alibi.
6. A good sport takes the position he is assigned without grumbling.
7. A good sport tries to help the person who does poorly.
8. A good sport helps to achieve teamwork regardless of who or who are not his friends.

### What Makes a Good Chairman

1. A good chairman is able to plan well.
2. A good chairman respects everybody's opinion.
3. A good chairman helps the group to work together.
4. A good chairman votes for people who can take leadership.
5. A good chairman helps everyone to do his best.

6. A good chairman finds out what people do well and has them do those things.
7. A good chairman is able to help people over the humps.

Whenever such expressions of children are reported, the question is usually asked whether or not this verbalization of "ideal" behavior does not encourage conformity and passivity, or avoiding expressions of dissenting views and critical inquiry. Although this verbalization may work for "good" behavior with regard to a well-mannered, docile class, the question might be raised as to how much encouragement it gives to creative imagination, independent judgment, intellectual curiosity and a free exchange of divergent views.

In this instance, the teacher recognized her responsibility and opportunity to help children achieve understanding that being "a good sport" does not mean one has to give up his individuality and his right to independent judgment, criticism, and questioning. Human relations education as viewed by this teacher must avoid the trend already too ominous and omnipresent in our society of intellectual and social conformity.

Problem stories for role playing arose out of the daily living together. Sometimes the children would play a situation to discover alternate outcomes without putting anything down on paper. Sometimes the class would write brief problem stories and explore possible solutions of them. The following were typical problem situations prepared by the children as a basis for subsequent role playing:

#### PROBLEM SITUATION I

Room 10 is playing baseball with Room 9. Room 9 is one grade higher than Room 10 and has a good team. Room 9 is up to bat and has brought in three runs, two outs, man on first and second. Man on second starts to steal to third, catcher throws ball very fast and high above third baseman's head—third baseman misses it—shortstop misses it. Runner gets home. Catcher looks angry and throws his cap on ground. Stamps around in a circle and yells, calls names, and insults third baseman. Other team members start to yell names at third baseman too.

#### PROBLEM SITUATION II

Room 10 is having a running relay race in physical education. There are two teams. Susy accidentally (or maybe on purpose) bumps into the other runner and slows her down. The other team starts to grumble and their next runner starts to bump on purpose. Then both teams get upset and the bumping starts in earnest.

## PROBLEM SITUATION III

Our puppet group was trying to practice but we couldn't settle down to business. We were having a hard time with the first act because we were learning how to work the puppets at the same time that we were trying to make up the play. We started fighting. Ruth's hand got tired holding her puppet and everybody started to blame her. Jane was getting angry and pouting. Sue complained about the way the couch was set on the prop shelf.

## PROBLEM SITUATION IV

When Margie transferred to our grade in the middle of the term we were doing long division in arithmetic. The teacher asked Margie and some other children to work problems at the board. Margie had trouble both in multiplication and division facts. On the playground at next recess some of the kids called Margie a dumbbell.

The school library had a number of books listed in Margaret Heaton's *Reading Ladders for Human Relations*<sup>2</sup> which the teacher supplemented from her own collection thus providing adequate resources for extending experience through reading. The teacher prepared mimeographed sheets which the children used in developing reports on the books they had read. These Book Evaluation forms helped the children identify with the feelings of the characters and focus their attention on significant problems in human relations.

## BOOK EVALUATION

We each bring to and take away different experiences from stories. Each one has a right to his personal opinion or reaction. I would like to know what this story means to you. What you write will show some of the interesting things different people think and feel about this story.

1. The situation in this story was taken from the life of a real person. What makes this story seem real or unreal to you?
2. In this story some character may appeal particularly to you. Name the character. Describe the situation. How would you have acted in the same situation?
3. This story tells what the author thought would happen in the situation he describes. If you were writing the story you might write it differently. Tell how and why you would change it.

Through the planned experiences, children in this class seemed to grow in ability to work more effectively as co-operating, contributing members of small and large groups. They learned the satisfaction of accepting other people and discovered in the process how to win acceptance for themselves.

<sup>2</sup> Margaret Heaton. *Reading Ladders for Human Relations*. Washington, D. C.: American Council on Education, 1955.

## LEARNING TO SETTLE PLAYGROUND DIFFERENCES

Role playing is one of the most effective ways to settle playground differences in the primary and intermediate grades. The children who have had the disagreement enact the problem situation for the class, exactly as the situation occurred. The problem is then turned over to the class for role playing. A group volunteers to play the roles and show how the situation might have been handled differently. Discussion follows as to why the method presented might or might not succeed. This is done several times, with different children presenting suggested ways of handling the situation. At the end, the belligerents are asked if any solution appealed to them. They may or may not decide to accept one of the enactments and to act out how they would handle a similar problem in the future.

Whether they accept a solution or not, they cannot help but gain from the impartiality and the obvious desire on the part of their classmates to help. The whole class shares in a creative thinking experience to meet problem situations arising on the playground.

LEARNING TO UNDERSTAND THE CUSTOMS AND ATTITUDES  
OF OTHER PEOPLE

Regular textbooks can be used to help children focus attention on human behavior and to distinguish between social and unsocial behavior and attitudes. In a Study of Mexico the children who read *The Adventures of Nicolas*<sup>3</sup> discussed various questions in human relations. Children saw that our friends south of the border did things differently because of their environment. They learned that these people were very much like us, more like us than they were different; that Mexican children had the same feelings as boys and girls in the United States of America. The following were some of the questions the children discussed:

1. Find an example showing that Nicolas' mother was sympathetic and loved her children. (Patted him lovingly on the head and went to the gate to meet his sisters) (Chapter 1)

<sup>3</sup> James Mitchell Clarke, *The Adventures of Nicolas*. Prepared under the direction of the California State Curriculum Commission. California State Series. Sacramento: California State Department of Education, 1935.

A sixth grade state supplementary social studies reader telling a story of the many adventures of a Mexican boy in his own country, of the past history of Mexico, and of the struggle to change ways of thinking in villages. The turmoil people face between the old superstition and ignorance and the modern scientific ways of doing things as taught in the schools to the younger generation is a central theme. The final chapter has a few quotations about the worth of any person and all persons.

2. What evidence is there of superstition? (Spirits lived in the mountains.) Are there some superstitions which you believed in once? What made you change your mind? (Chapter 1)
3. What evidence is there that Nicolas' clothes were similar to boys' clothes in the United States? (Jeans and shirts) (Chapter 1)
4. What incidents show the family was interested in each other? (Mother helping cousin; Nicolas protecting Angelica; Angelica wanting to be with Nicolas.) (Chapter 2)
5. Do you find something to show Nicolas was really afraid? (Page 19, "His own voice sounded rather small.") Have you ever felt like this? (Chapter 3)
6. Why did so many people go away? (Got other kinds of work.) Is this why some of our people leave their homes too? (Chapter 4)
7. What shows the people's fear of new things? (Godmother Carmen's talk about new ways of farming) Have you ever been afraid of something new? (Chapter 6)
8. Why was the father so cross? (He didn't have the money to provide for his family, and he was tired from work and worry.) Could this ever happen in your home? (Chapter 7)
9. What shows that the Mexican family takes care of other children besides their own? (Don Alberto sent Nacho, his godson, to school and to the United States)
10. Was Delfina ashamed of her mother? How do you know? (Chapter 11)
11. The teacher told Nicolas why his father sometimes said what he didn't quite mean. What was the reason? Do you think the teacher was right? Why? (Chapter 12)
12. How could Nicolas help his father the most? (Believe in him) (Chapter 12)
13. How did the doctor explain Nicolas' story? (page 144) Have you ever had such an experience when sick? Could this explain some of the superstitions of people? Discuss. (Chapter 15)
14. What shows Mexico is composed of many kinds of people with different backgrounds just as in our country? (Various languages; different groups, such as Mexicans, Tarascans, Aztecs, Spanish) (Chapter 17)
15. What evidence is there that the Indians use the best of their culture and still accept new things from other cultures which are better than their own? (Looms of various kinds in use) (Chapter 20)

16. Why was Angelica afraid of the Americans? (Chapter 21)
17. Compare how the money is obtained for building our schools and how the Mexican school was built. Why is there this difference? (Chapter 21).
18. What shows that children often play the same games in Mexico as in our country? (Dolls, tea party) (Chapter 22)
19. What kind of neighborly spirit is shown here? (All help in the harvest.) (Chapter 25)
20. Does Nicolas stand up for Carlos? Would you? (Chapter 28)

#### LEARNING TO PRESENT HIS OWN PROBLEMS SO OTHERS CAN HELP HIM

One elementary teacher of a second grade class made appointments with each child for a personal conference just as she would have done for a parent-teacher conference. She found that the children were most willing to talk freely when she asked, "Is there any problem or anything at all I can help you with?" Often the children could not express verbally some deep-seated problem situation and at first the problems mentioned were superficial. However, the fact that the child built up confidence in unburdening himself of something which was bothering him, helped him to relax and freed him to discuss his more significant problems.

Another teacher gave the children a piece of paper. On one side the children wrote "Three Wishes" and on the other "Three Problems I Would Like to Have Help in Solving."

Many solutions to these problems were suggested through role playing after permission to use his problem had been granted by the child. A few which were too personal were tackled through parent-teacher conferences and the help of the school guidance personnel. One problem was: "My mother and father never come to school for Open House or for programs like other mothers and fathers do." Special personal invitations from the teacher by phone and letter solved this problem for the child. Had this not been possible, the teacher by being aware of the child's worry could have helped the child to understand why the parents might not be able to come.

A very common plea for help was, "No one likes me. No one will play with me." The teacher took special pains to build the child's status, to enable him to analyze his own problem, and to group him with children who would accept him.

For a number of years and with different classes a fifth grade teacher has initiated discussion about some of the fears he had experienced himself and thus set an emotional climate in the classroom which put the children at ease in discussing fears which many of them have never been able to express to others. The brave ones start by talking about fears which do not endanger any loss of face in the eyes of their peers. As the children find that many of their fears are common to other children in the group they begin to mention those which have been deep-seated and hidden.

One example of the kind of fear, which this teacher has found the children in the beginning reluctant to discuss, is that of being afraid of going to bed in a dark room. The children are amazed to find there are a number of others in the group who have this same fear. There is a release of tension, which the teacher says can be almost physically felt, when this sort of discussion takes place and the children feel free to express themselves.

A sixth-grade teacher discovered the questions that children seldom ask their parents or teachers when she read their compositions on the topics: "If I Had a Wish" and "What I Want to Be When I Grow Up." The questions revealed potential nuclei for the formation of attitudes and patterns of behavior. The teacher realized that many of these children had disturbing thoughts, feelings, and problems of which she should be aware at the beginning of the school year if she were to be of greatest help to them.

Gradually, through working with the children the teacher arrived at a formulation of her own purposes. She decided that she would endeavor to do the following:

1. To provide an opportunity for the child to understand himself better, to analyze his own actions and to interpret those of others, to make "growing-up" easier, to learn to live happily with himself and others through accepting differences among people
2. To help children (a) to learn to lead and participate in discussions; (b) to develop their powers of critical thinking; (c) to work out problems in relation to others; and (d) to understand their own feelings

Questions were used to get things started, such as: What are the most important things in our lives? Some of the important things immediately mentioned were family, health, religion, friends, happiness, education, lifework. Such questions were dealt with through informal

discussions or more formal panel discussions with each child having an opportunity to serve as chairman of a small group. The questions for discussion were soon initiated by the children themselves. Ideas were expressed on responsibility, leadership, fears, hobbies, money and its value, pleasant relations at home, and feelings about other people. Through these discussions the children gained insight into the actions and values of their groups, their friends, their parents and themselves, and discovered that "talking things over" is a good way to plan, make decisions, and establish acceptable values to govern their own lives.

In another sixth grade class the teacher provided a question box into which pupils put questions they wanted discussed. The teacher and the chairman of the discussion panel go over the questions. If any questions necessitate consulting reference material, there is time to look up the required information. Other members of the panel do not know what the questions are until they are read.

The following illustration of a panel discussion is an excerpt from a tape recording, showing the actual discussion of these children on several questions:

EXCERPT FROM A TAPE RECORDING OF AN UNREHEARSED  
PANEL DISCUSSION

CHAIRMAN: My name is Mary. I am the chairman of the Panel. Every Thursday we discuss the problems that the children in our room have at home and at school. On the panel there is Naomi, Julie, Bonnie, Paula, and Steve.

I will read the first problem: *Are we old enough to choose the clothes we are going to wear or should mother tell us what to wear?* Julie, do you have a suggestion?

JULIE: I think that if children have good judgment they should help pick their clothes, but I don't think the job should be left to them entirely.

BONNIE: I think some people don't have good judgment and they should ask their mother's opinion or if they see something they like and are sure their mother would approve, they should be able to select it.

STEVE: I am not one to say anything about the way parents take care of children, but you should be able to take orders from your parents and not be too independent.

CHAIRMAN: I feel that a girl should be able to choose her clothes. If she can wash and iron her clothes she should be able to choose them. She has to learn how to combine colors and styles properly and she can only accomplish this if she has had time to try. Soon the day will come when she will have to go out and buy clothes for herself and then she will not have her mother and she will have to depend on her own judgment.

CHAIRMAN: The next question is: *Should all children have a pet? Does it help you to have responsibility?*

NAOMI: I think it is good training for a child to have a pet so they will know what it is to take care of something and have full responsibility of it.

BONNIE: I think that a pet is a good companion for children. Most children like pets, but if they don't have enough judgment and responsibility to take care of a pet I don't think they should have one.

STEVE: If you are an only child and there are not many people to play with, I think a pet would be just right for somebody to have as a companion, and I agree with Naomi that it helps in the training of youth.

CHAIRMAN: I think that the panel has solved the problem. If a person does not have a pet, usually it is because they live in a place where they can't have a pet. They might want a dog in a rented house and the dog would dig up the lawns, but if they live on the farm or where they have their own house, they might have a dog or a cat. Does anybody in the audience have a suggestion?

DOROTHY: I think if you have a pet it will help you develop more responsibility so when you get older you will be able to take care of your own children.

CHAIRMAN: The next question is: *Should I take music lessons if my mother must coax and scold me to make me practice?*

NAOMI: If a mother has to coax you to practice your music I don't think you should take music. You are not interested in it.

JULIE: That is what I was going to say. If you are not interested in music you should not take it but if you are enough interested honestly and truly, I think you would practice.

BONNIE: Maybe you don't have the ability to do it and you just fail. If you try you get discouraged and don't want to try it any more.

CHAIRMAN: I think that if you have the ability to play the piano, your mother is usually doing the right thing in trying to coax you, but if you don't have the ability, you should not go on taking piano lessons.

CHAIRMAN: The next question is: *Why don't we get out of school at 3 instead of 3:30?*

NAOMI: I think that different schools have their way of how long a child should stay in school. I think that if a child gets out at 3:30 they should just leave it be.

JULIE: I don't think there is anything you can do about it, and I don't think you should, shall we say, gripe about it in the first place. It is the way the school is run, and you can't do anything to change it. With smaller children there would be some reason to argue about that point, but for sixth graders, I don't see any reason why we should get out at 3 o'clock.

BONNIE: We should be thankful we have education in this country, because in lots of countries they don't have education—maybe happy just to have one book or ten minutes of teaching.

PAULA: I think this school time will help you for your later life, and any time you can have for learning things, you should take.

- STEVE: The question is: Why don't we get out at 3 o'clock? I think because the state law says we can't, and we shouldn't try to fight it, because as Bonnie says, we should be thankful that we do have education.
- CHAIRMAN: The state law does say that we have to have at least 300 minutes of school. Some schools will get out at a later time but will have a recess every hour. Here we have a recess every hour and a half and we get out at 3:30, so that some schools will get out at 4 and they have their recesses every hour, and it limits it down to about 300 minutes. I think that everybody in the United States should be happy that they do have education because if they didn't have education, they wouldn't be able to get jobs and to have a job you need to have an education and some kind of a background. Does anybody in the audience have a suggestion?
- SUSAN: I think that if you have that extra half hour in school you can learn a lot more in the long run because it adds up to quite a lot of time in a year.

One seventh grade teacher uses panels to promote the discussion of a number of problems which are typical of this age level. Some of the topics discussed by these panels include:

1. Making and keeping friends; why friends grow apart because of difference in maturity and the development of different interests.
2. Accepting responsibility as a member of a family
3. Understanding why young adolescents resent authority
4. Getting along with parents and siblings
5. Earning money and allowances
6. Dating
7. Physical aspects of uneven growth at early adolescence
8. Emotional and social needs; the 3 A's: affection, acceptance and achievement

These discussions are enlightening and helpful to the children. They have to be guided carefully by the teacher. No names are used and no personal incidents are identified.

These panel discussions served several purposes:

1. The pupils learned to recognize that everyone has problems.
2. They learned that their problems are not unique.
3. They learned that they themselves are responsible for some of the problems.
4. They learned that these problems can be solved.
5. They learned to think objectively and speak extemporaneously.

## LEARNING TO UNDERSTAND LIFE SITUATIONS

Many problems in human relations may not be encountered in the day-by-day living of a group of children. Some acquaintance with these problems can be provided through well selected children's literature. Using literature to develop worth-while human relations is based on the premise that teachers can try to help a child identify with worth-while characters or to accept as his own worth-while behaviors emphasized in a book. This identification will not necessarily be on a verbal or understanding level, but may be at a motivational level. In other words, the child may be motivated to react to a situation with conduct comparable to that of an admired story character, without being aware of what prompted such conduct.

Best results are obtained by the teacher reading the books to the children. Reading the story is not enough and moralizing by the teacher is definitely to be avoided. Rather the behavior principles developed in the story must be highlighted through discussion until the child sees the reasons for the behavior and will be able to project his thinking into comparable situations.

To avoid superficial and rambling discussions it is suggested that the teacher have an organized sequence of discussion questions prepared. In the story of *Pierre Comes to P.S. 20* by Helen Hilles,<sup>4</sup> Pierre comes from France and enters a public school in New York City. He strives to win acceptance and struggles to understand why the school and the children are so different from the school to which he has been accustomed. The American children are unintentionally thoughtless to the shy newcomer.

The teacher followed this sequence in guiding discussion of the story:

1. What do you think of this story about Pierre and his new school?
2. Why was Pierre so quiet?
3. How did the children feel toward Pierre?
4. Why didn't the children ask Pierre to play in their games?
5. How did Pierre feel about being called "Frog"?
6. Why did the boy chooser feel so uncomfortable when Pierre was so polite to him?
7. Have you ever felt like Pierre?
8. Have you ever acted like Harry? (Harry said when the boys were choosing teams, "You take the frog.")

<sup>4</sup> Helen Hilles, *Pierre Comes to P.S. 20*. New York: Julian Messner, Inc., 1952.

9. What can we do in our classroom and on the playground to make newcomers feel welcome?

The teacher of a fifth grade class read the story "Things Greater Than He"<sup>5</sup> to his class. Following the reading and discussion the children expressed in written form their reaction to the story: These were some of the reactions:

If I were Bob's mother and Johnny came in to give Bob a present, I would ask him to come to the party because I would feel sorry for him. I would feel that if John was so nice to bring the present he should come in. I would invite him if he had dark skin or not. I think she was silly not to invite him. I think the mother was wrong.—Edith

I would have acted differently. I would have invited Jonathan to the party because it doesn't matter what color you are. You still are just as nice as the others are, and maybe, even nicer.—Stephanie

If I were Bob's mother I would have let Jonathan come in and join the party because Negro children are just the same as us. I would have known that Jonathan would have felt very badly. I would have told Bob to invite him. After all, he was Bob's best friend.—Caroline

I think the mother was wrong about not inviting Jonathan to the party. Negroes are no different than anybody else. The reason they look a little different is because their skin is a different color.—Joe

If I were the mother, I would have told Jonathan to join the party with the other kids because it wouldn't look right if we invited all the kids from Bob's room except Jonathan.—Patricia

If I were Bob I would have invited him to my party even if he was a Negro because he was my very best friend. I think that the gang would have enjoyed him very much.—Carol

If I were Bob I would have acted like he was my friend and asked him to come in and play with us. If I were Bob's mother I would have said hello to him and asked him to come in and have some cake and ice cream. If I were Jonathan I would have knocked on the door and said hello and waited for someone to say something.—Sherry

If I were Jonathan, I would be very unhappy. I probably would cry because I was not invited. If I were the mother I wouldn't have been so rude. It means that she is not nice. If I were Bob I would have invited Jonathan because he was my best friend.—Nancy

<sup>5</sup> Bernadine Kreis, "Things Greater Than He," *Progressive Education*, XXII (February, 1956), 148-9.

This is the story of a little Negro boy Jonathan who gives up his cherished possession as a birthday gift for his best friend, Bob, only to discover he was the only one in the class not invited to Bob's house on the other side of town to a birthday party. This is a very strong story dealing with a fundamental issue.

If I were Jonathan I would have got mad. Then I would have kicked at the door because I was not invited.—John

If I were Bob's mother and Jonathan came to the door and brought my boy a present, I would have invited him in. Then I would have called his mother and asked her if he could stay for the party.—Barbara

I would ask him in even tho' he wasn't invited. I would have treated him as nice as I would the others. I wouldn't send him away. I would have invited him in the first place.—Steven

If I were Bob I would feel unhappy not to have invited Jonathan. It would be fun to invite him. I think Jonathan was unhappy because he wasn't invited to the party but the rest were.—Robert

As teachers emphasize human relations education in the classroom, they are able to draw on a considerable body of recent research in cultural anthropology, psychology, and sociology. Increased emphasis on human relations is achieved through the informational content of the school program, through the methods the teacher employs in working with children, and the climate provided in the classroom. In every school and every classroom, the principles of democracy are content for study and practice. A system of values, whether actually articulated or not, is a major aim of all education. Mental health is a conscious concern of modern teachers. Innumerable opportunities arise in the day-by-day instruction to improve human relations attitudes and behavior.

Much progress has been made in this field and much remains to be done to discover effective methods in developing attitudes and desirable behavior patterns. The psychologists have contributed richly to an understanding of the emotional needs of human beings, the developmental tasks peculiar to each age group, and the recognition of the educator of the values he has chosen to live by. Schools are giving increasing attention to understanding the experience background of children and the social values accepted by his family and neighborhood. Without this understanding much of the school's effort in the teaching-learning process may prove futile.

In the field of human relations, there is coming to be wider acceptance of the fact that the school must be more closely related to the community it serves and that school people must understand the problems of the adults as well as the children if schools are to realize their potential for constructive service.

## HUMAN RELATIONS IN A TYPICAL STUDY OF A CULTURE<sup>1</sup>

The study of Mexico is a well-established part of the curriculum in California public schools. This study constitutes one part of a field in which children learn the patterns of living of societies with histories, languages, and heritages different from their own. The attitudes and understandings which should emerge from an imaginative living of other ways of life can prepare children to meet cultural differences with balance and understanding. They will learn that human needs are everywhere the same, but that the needs are met in different ways by different societies. And through this learning children will be further freed from emotional sets of patronage, sentimentality, or self-righteousness in regard to ways of life different from those of their own society.

The major purpose of the unit of study on Mexico is to give children experience and motivation for being good international neighbors. The events of the past 15 years have underscored the necessity of co-operation between nations in the Western Hemisphere. American citizens going to Mexico as business representatives, government officials, and tourists need a better background than they have had in the past for establishing effective and friendly contacts. Equally important is the background of the "average citizen," even though he may never visit Mexico. Here in the West, where the historical ties to Mexico are close and where a sizable proportion of our population is of Mexican descent, we have the opportunity of making the study of Mexico outstanding and valuable.

Mexico has a culture composed of diverse strains. In the contemporary picture, one can find all stages of Mexico's past represented. Mexico has a much less standardized society than that of the United States—the customs in the various regions and localities differ because of the lack of communication caused by natural barriers. The partial survival of a hierarchial class system, coupled with the fact that

<sup>1</sup> This material was prepared by Ruth Tuck, Assistant Professor of Education, University of Redlands, before her untimely death. It is used with permission of San Diego Public Schools and Mrs. Rose Rashmir, executrix of Dr. Tuck's estate. The article may be used as a basic guide in planning and teaching a curriculum unit not only on Mexico but on any cultural study at any grade level.

so-called racial differences are not thought of in Mexico as they are in the United States, further complicates the picture for the person who has been reared in our society.

Ideally, the teacher should have an understanding of Mexico beyond the content of the unit, because attitudes based on modern knowledge are caught more through inflections than through content. He should have developed criteria for judging and using material at both adult and pupil levels, because he will find that books, articles, and visual aids in themselves present different facets of Mexican life and different approaches to it. Adequate material that children can read regarding some of the most recent and important developments in changing Mexico, especially those connected with its industrialization, is scarce.<sup>2</sup> The teacher who is familiar with Mexico will be in a position to make certain of the research information available to the children.

In presenting a study of Mexico, the following ideas seem basic to the establishment of sound understandings:

1. Patterns of life in Mexico have been influenced by its excessively broken topography, by its comparatively small concentrations of arable land, and by the tremendous range of climatic conditions ranging from cold mountain valleys to tropical jungles.

2. Mexico has in the past and now is contributing much to the culture of the world. These contributions include material things, philosophies, and approaches to living.

3. The presentation of Mexico as a single-class society, rural, handcraft, and "simple," is neither factual nor free from an element of patronage. Other classes and occupations, including the urban, should also be presented.

4. Folk arts and handcrafts are important, particularly as a basis for more advanced cultural contributions, but industrialization, mechanization, and the influence of American products and standards are also a real part of Mexico today.

5. The simple technology of certain sections of Mexico is no longer typical of the nation as a whole. For example, most of Mexico is now served by busses. Examples can be multiplied in fields other than transportation.

<sup>2</sup> To meet the needs of reading material at the middle grade level the California State Department of Education has published the following two books: James Mitchell Clarke, *The Adventures of Nicolás*. Prepared under the Direction of the California State Curriculum Commission. California State Series. Sacramento, 1955; and James Mitchell Clarke, *Luis of Guadalajara*. Prepared under the Direction of the California State Curriculum Commission. California State Series. Sacramento, 1956.

6. Counterparts of the things and services with which the child is familiar in the United States also exist in Mexico. These include trained teachers, public health nurses, doctors, and other professional people, as well as modern schools, apartment houses, factories, motion picture theatres, and the like. The presentation of these familiar features of modern life will assist the child in feeling at home in another culture.

7. A preoccupation with certain attractive phases of folk culture, such as costumes, dances, and fiestas presents an unbalanced picture of modern Mexico. Costumes are used for holidays. City people in Mexico dress about as we do; the white shirt and trousers of the working man are no more a costume than are jeans and T-shirt. A unit built around a fiesta may unconsciously evoke the stereotype that Mexicans are gay, carefree people who find their chief reason for life in celebrations.

8. Emphasis on a simple barter-market exchange often obscures the fact that Mexico has banking systems, large department stores, and commodity and stock brokerages.

9. The only people considered Indian by the Mexican Bureau of the Census are those who speak an Indian language and live in accordance with tribal custom. The term Indian is misused by many American writers and by some urban, upper-class Mexicans to apply to lower-income bracket, rural people. Likewise the term Spaniard is not applicable, except in the case of a very few families or of recent immigrants from Spain. The Mexican people have long been of mixed blood (*mestizo*), a blending of preconquest and European strains. The Spaniard-Indian terminology is a long outdated cultural hangover from the two-class society which immediately followed the conquest. It is best to say Mexican, and designate groups by regional, urban-rural, or occupational identification.

10. So many charming and attractive phases of Mexican life exist that it is easy to become sentimental about them. Unfortunately, sentimentality, particularly about the quaint, exotic, primitive, or simple aspects of Mexican life, carries a hint of patronage and can be a handicap in trade and travel relationships below the border. An honest admission that there are faults and lacks in Mexico, as there are in all nations, is probably the best guard against the danger of overrating another culture.

11. Citizens of the United States have been criticized throughout Latin America for an attitude of "unconscious superiority." Whether

we deserve it or not is beside the point, but in presenting the concept of being a good neighbor, it should be emphasized that it is not a matter of charity from a big neighbor. It is a practical matter of give-and-take, requiring the same sharing, self-control, and mutual compromise which playground situations require.

12. Mexico has a fused culture. The principal elements in the fusion are the preconquest civilizations and European Spain. Nineteenth-century France, however, also greatly influenced Mexico; and twentieth-century influences from the United States are responsible for much recent change. Much of the literature about Mexico reflects a partiality for one or the other of the fusion elements, at the expense of a well-balanced appraisal. Much of our children's literature on Mexico was written during a period when interest in rural folkways and so-called "Indian" life obscured interest in other phases of Mexican life. This does not mean that such books are not usable, but merely that they should be used with discretion and recognition that they are true only of a section of Mexican life.

Children in California's elementary schools live in an environment which is both expanding and growing smaller. A man-made satellite circles the globe 7 times in 24 hours, and the boy now working away at his map may be one of the pioneers to explore terrestrial space. At the same time the world grows smaller. Sue and Carmen have lived on Guam; Henry was born in North Africa; and George goes next week with his family to live for two years in Brazil.

Despite these changes, girls and boys still learn in the ways their fathers and grandfathers learned. They manipulate, they dramatize, they construct, they need to be physically active, they wish to express themselves creatively and to communicate with others. They have the same physical, emotional, and social needs which motivated the generations which came before them. Perhaps now more than at any previous time, they need to learn the skills and attitudes necessary for successful living in a democracy. They need to build faith in themselves and in the culture which nurtures them. They need to learn about the family of man and the ways that different groups of people have solved their problems.

A study of Mexico provides many avenues for such broad learnings. Mexico is the study of a people in transition from rural to urban life, from a craft-centered to a machine-centered culture, from burros to jet planes. The children will see that both ways of life exist alongside

each other and that both have value. One of the major outcomes of this study should be an understanding of the inevitability of change and the acceptance of responsibility for its direction and control for the fulfillment of democratic purposes.

To the child living in California, the study of Mexico takes on special significance, for the whole atmosphere of California has a Mexican flavor. History and proximity bind us to Mexico. Most important, the presence of a large Mexican-American population whose ties are still strong with Mexican culture demands that the children of California meet Mexican people or people of Mexican descent with understanding and respect.

All of California claims a Spanish and Mexican heritage. Many Spanish place names have survived, highways follow old Spanish trails, and numerous fiestas hark back to the day of the Spanish occupation. Many California families visit historical landmarks like Olvera Street in Los Angeles and the missions along El Camino Real. Most children have eaten tamales or some other form of Mexican food. Trips across the border to Mexicali, Tijuana, and Ensenada are fairly common, so that many children have had the experience of visiting Mexico. The school, then, can profitably utilize the children's past experiences to make the study more meaningful.

The culture of Mexico is an expressive one. The hand-woven sarape, the carefully turned pottery bowl, the tediously drawn lacework, the flower-decorated house are expressions of an ancient heritage, current creativity, or future hopes. As children express themselves while engaging in activities common to Mexican culture, they can be helped to develop qualities necessary to the democratic way of life.

A wide range of activities possible in the study provides for individual interests, nurtures individual talents, and helps to develop self-reliance, self-control, and responsible thinking. The study includes many possibilities for group activities and the employment of democratic methods of control and government.

The children may have studied an Indian culture and will have engaged in activities that are somewhat similar to the ways of the Mexican village cultures. They may have planted corn, ground corn on a metate, constructed a loom, and woven cloth. These experiences can serve as a background on which to build concepts related to a more complex, but basically similar culture. The difference will be in recognizing that Mexico is a modern country in which many of the

people are becoming industrial workers and are living increasingly much as we do in the United States. The children may also have studied Early California, thus building interest in a culture from which early California settlers came.

The girls and boys have eaten bananas and sipped chocolate. They have smelled the aroma of the morning coffee prepared for the adults in the family and are doubtless familiar with its taste. A study of the products of Mexico will help them to know that hard labor, great skill, and many types of co-operation are necessary if these familiar items of food are to appear regularly on their tables. An understanding and appreciation of the workers and processes involved in maintaining our complex culture is necessary for wholesome development.

Girls and boys in the middle grades are reaching out for new experiences. Many extend their horizons through long hours of reading. They can usually write short articles and organize them according to proper paragraphing and orderly presentation of facts. They may also show considerable skill in using textbooks and reference books to obtain specific information. Rapid growth in vocabulary is often noted at this age.

Girls and boys in the middle grades are gaining in ability to understand and discuss current events and to relate them to their lives. They can generalize and make deductions from concrete evidence, although most of them are not ready for abstract reasoning. They are enthusiastic and active. They enjoy opportunities to clarify new-found knowledge and extend interest through making models, painting pictures, organizing collections, making music, and planning dramatizations.

Girls and boys in the middle grades usually enjoy good physical and mental health. Great variations in size will often be found. The girls are often taller and larger than the boys, a fact that may present problems. Research indicates that the fast-growing girl and the slow-growing boy need special help in order to maintain mental health.

The dominant developmental task for this age group is to belong—to be part of a peer group. A complete discussion of the importance of the peer group in the personality development of children in the middle grades is given in *Teachers Guide to Education in Later Childhood*.<sup>3</sup>

The unit on Mexico can help fulfill the need to belong because in developing the study the children will carry on a wide variety of

<sup>3</sup> *Teachers Guide to Education in Later Childhood*. Compiled by the Bureau of Elementary Education, State Department of Education, under the direction of the State Curriculum Commission. Sacramento: California State Department of Education, 1957. Pp. 11-20.

activities which open many avenues for success and help each to contribute to an interest shared by the group. Various types of committee work, as well as individual and small group projects, move the study forward and give the children practice in the skills of give-and-take which are essential to forming and holding friendships.

Children in any one of the middle grades will usually vary from five to six years in achievement in reading and arithmetic. They will also vary in a multitude of other ways—playground skills, social skills, ability in art and music, to enumerate a few. Exploring a broad area of experience utilizes all these differences, allows each child to progress in accordance with his own success rate, and provides the opportunities to practice the skills of democratic living essential to good citizenship.

Girls and boys now in the elementary school will live through a period when all men must redefine their relationships with their world neighbors and must also re-assess their use of the earth's resources. Activities planned to help clarify these issues and to develop value judgments on which equitable decisions may be made are of the utmost importance in their education.

## INTERPRETING HUMAN RELATIONS EDUCATION TO PARENTS AND COMMUNITY

Many children face conflicting demands at home and at school. Their demands conflict because the teachers' expectations regarding the children's attitudes and behavior may be unlike those of the children's parents, for parents and teachers may have different value systems. To broaden the base of common understandings, home and school must be brought into closer communication.

A child can be one of the most effective ambassadors of the school program. He frequently introduces new ideas to his family by telling of the experiences he had at school. Children in the second grade of a San Francisco public school, for example, were learning many things about the new Giants major league baseball team. During the news period the teacher had observed that most of the pupils brought stories about the Giants, so she used this interest to point up a lesson in human relations.

She pointed out that a team must be co-operative as well as competitive—all members of the team must work together to gain the best results. Pictures of the players and the players' names showed that the team was composed of a variety of racial and nationality groups. The teacher stressed that each member of the team was a good player, but in order for the team to be good, each had to respect the others' abilities. The children carried this idea to their parents. In one instance a child's parents did all they could to learn about the local team so that they could help to further the child's interest. In human relations, parents can often learn from children.

Teachers have a decisive role to play in interpreting their programs to parents and the community. They can bring the community to the school by using the wealth of resources that parents and the community provide for helping with the instructional program, by holding conferences with parents, by sponsoring open houses and "back-to-school" nights. They can help take the school to the community by participating in parent-teacher and community organizations.

A striking illustration of the way in which teachers can build school-community relationships in the area of human relation is to be found

in an experience of a Child Care Center in San Francisco.<sup>1</sup> The Center is located in a commercial district in which there are no parks. Some time ago the nearby Hebrew Home for the Aged granted permission for the children from the Center to visit their beautiful grounds.

One year the children learned Christmas songs and together with their teachers sang carols in the district stores whose owners or managers had been kind to them during the year especially by giving them sample products and by being hospitable to them when they visited the stores on study trips. Since the Center was using the Hebrew Home gardens, it was decided to sing there also. As the group sang, it was evident that some of the elderly people had become quite excited. Some were standing by the windows crying; many were waving and smiling; and some of the bedridden patients had their beds pushed to the windows so that they, too, might see and hear.

Shortly after this experience the director of the home and some of the elderly residents visited the school and had lunch with the children. As a result of their visit a program was established through which some of the residents painted toys, repaired outdoor equipment, made easel aprons, and even made visits to the Center for a story-telling hour.

The following Christmas the children worked with the teachers to plan a musical program to be given in the auditorium of the home. At the climax of this program the children sang some traditional Hebrew Music—Mazeltov, Chanukah, and Sh'ma Yisraw-el—that one of their parents had taught them.

Another way to sensitize parents and the community to what the schools are doing is to provide educational experiences for them. Such was the goal of the recent parent education programs that were sponsored by the National Conference of Christians and Jews, the Second District of the California Congress of Parents and Teachers, the Catholic Parent-Teacher Groups, and the Adult Education Division of the San Francisco Public Schools. During these programs more than a hundred parents of elementary school children met in six weekly two-hour study-discussion meetings to consider such topics as how prejudice develops in children; the role of the family; contributing factors in neighborhood, church, school, and community; what parents can do; what school and community groups are doing. Outstanding leadership was provided by psychologists, clergymen, educators, social workers,

<sup>1</sup> Contributed by Mrs. Theresa Mahler, Director, Child Care Centers, San Francisco Unified School District.

and community leaders who had special concern in the field of human relations.

No discussion of schools working with parents in developing understanding of human relations education would be complete without mentioning the possibility of providing facilities for parent education and family life education and the development and use of adequate counseling, guidance, and referral services in the school.

In many cases a child's difficulties in school learning, conduct, and interpersonal relations indicate that some phase of his environment is less than satisfactory. Stressing healthful and wholesome human relations in the classroom and on the playground helps children to enjoy growth and school progress commensurate with their abilities. There are, however, many instances where the home and neighborhood environment must be remedied before the children have all the help they need to reach their full potential. To secure the environments desired it may be necessary to provide parents help in overcoming their cultural, educational, and social handicaps, solve their health problems; or to secure the funds they need to maintain their homes at a desirable level. Help may also be needed by families that are striving for upward social mobility and in doing so are putting great pressure on their children to get high marks and to be popular.

Schools need to interpret their programs in human relations not only to parents but to the total community. They need to provide avenues through which members of the community can become actively involved in the school program. A lay advisory committee with a membership that is representative of a broad cross-section of the community provides one avenue of the type that is needed. This committee can help to keep school personnel informed of the community needs and itself and others informed about the school program.

In the reciprocal process of interaction of school and community, school people observe, listen, and otherwise become aware of what is going on in their neighborhood and community. They find out people's needs, aspirations, attitudes, stereotypes, cultural values, and conflicts, and the obstacles they must overcome in achieving their life goals. They find out how people live, the kinds of houses they live in, what the community resources are and how the resources now are being used. They also learn the roles they must play in furthering school and community relations.

School personnel are being invited more and more to work with both lay and professional people in the community toward the solution

of problems affecting children and youth. Some communities are endeavoring to secure the desired solutions by working through neighborhood councils that include representatives of the schools in their memberships.

Organizations in the field of human relations are doing more and more to assist schools in meeting their responsibilities. They are providing valuable resource materials, the services of trained personnel, and are sponsoring conferences and in-service training programs.

Recently two Human Relations Educators Conferences were held in Northern California for teachers and school administrators. The first, in 1957, was held co-operatively by the Stanford University School of Education and the Anti-Defamation League of B'nai B'rith. The second, a follow-up conference, was held in February, 1958. This conference was attended by individuals from 25 different school districts.

The participants in these conferences studied intergroup education and the need for continuing human relations programs in the public schools. Consideration was given to the following:

1. Hostility factors in early child development
2. Techniques that may be used in a human relations program
3. The problems of communities that are experiencing great change
4. Reducing tensions and building understanding between racial and religious groups

One of the school districts whose personnel took part in the conference is now using some of the information gained as a basis for evaluating its program. Many of the counselors who attended the conferences have become increasingly aware of the needs of minority group children having opportunities like those of other groups to secure jobs and to have the training they need for the jobs.

Another outgrowth of the conferences was that the teachers and administrators began to learn what can be accomplished through human relations education and thus to be prepared to tell parents, members of their boards of education, and other members of the community the values of the program.

Many community organizations stand ready to offer consultant services to schools and school districts that wish to hold conferences on intergroup relations and to provide resource materials for use in the classroom. Interpreting the program of the school effectively to parents and the community demands constant planned effort. The rewards lie in better learning opportunities in human relations for boys and girls.

## ORGANIZATIONS IN THE FIELD OF HUMAN RELATIONS

Assistance on human relations problems is available from the offices listed in this article.

The American Association for the United Nations  
421 Powell Street  
San Francisco 2, California

This association is the major national nongovernmental organization whose educational program is concerned with the United Nations. The American Association for the United Nations distributes information about the work of the United Nations and the specialized agencies and supplies educational materials, speakers, and program suggestions to its chapters and other groups.

American Friends Service Committee  
1830 Sutter Street  
San Francisco, California  
825 East Union Street  
Pasadena, California

This committee provides counseling services on equal job opportunities, equal housing opportunities, educational materials for children in the field of international relief, and school affiliation services, including student and teacher exchanges and classroom affiliations between schools in the United States, Mexico, Europe, and Japan.

The American Jewish Committee  
40 First Street  
San Francisco, California  
590 North Vermont Avenue  
Los Angeles, California

The American Jewish Committee was organized in 1906 to protect the civil and religious rights of Jews and to advance the cause of human rights at home and abroad. The committee believes that prejudice is a problem not only for those who are its victims, but for all

Americans. It investigates and exposes anti-Semitism and subversive activity, counters antidemocratic propaganda with accurate information, and enlists in the fight against prejudice the co-operation of teachers, editors, publishers, labor and industrial leaders, veteran and youth leaders, and ministers. It supports legal measures against discrimination and determines through scientific research and study the nature of prejudice, how it operates, and what can be done to eradicate it. A list of its publications is available on request.

**The Anti-Defamation League of B'nai B'rith**

40 First Street

San Francisco, California

590 North Vermont Avenue

Los Angeles, California

For more than 45 years the Anti-Defamation League of B'nai B'rith served as an educating force in American life. It has been a vigilant crusader against prejudice and bigotry. Anti-Defamation League programs have been directed, in particular, to combating discrimination against minorities, to fighting the propaganda threat of all forms of totalitarianism, and to promoting intercultural understanding and co-operation among all the religious faiths of America.

Through its 27 regional offices, the Anti-Defamation League offers consultant services to fraternal, civic, church, educational, labor, and other organizations working on behalf of better interfaith and inter-group relations. Lists of publications are available on request.

**Community Service Organization**

2701½ East Fourth Street

Los Angeles 33, California

A national group organized to help Americans of Mexican background to participate in the affairs of their communities. Local groups in many California communities encourage voter registration and the naturalization of persons eligible to become American citizens.

**Japanese-American Citizens League**

1634 Post Street

San Francisco, California

258 East First Street

Los Angeles, California

This association encourages good citizenship among its members in keeping with its motto—"For Better Americans in a greater America";

protects and promotes the welfare of persons of Japanese ancestry in America; and acquaints fellow Americans with their rightful place in American life. Groups are organized in many California communities.

The National Conference of Christians and Jews, Inc.  
Suite 815, 703 Market Street  
San Francisco, California  
3335 Wilshire Boulevard  
Los Angeles, California

The National Conference of Christians and Jews is a civic organization engaged in a nation-wide program of intergroup education. It enlists Protestants, Catholics, and Jews, who, without compromise of conscience or of their distinctive and important religious differences, work together to build better relationships among men of all religions, races, and nationalities. The Conference carries on a year-round program to build better human relations through educational organizations, religious organizations, community organizations, labor management organization, and mass communications, working through 62 regional offices in major cities in the United States.

The Urban League  
2015 Steiner Street  
San Francisco, California  
3839 South Western Avenue  
Los Angeles, California

The Urban League provides the nation as a whole and each city having a local chapter in particular a positive program of sound community living through expert consultant services to communities and to voluntary and public agencies in order to prevent or to eliminate friction between Negroes and whites. Assistance is also given to schools, colleges, and other organizations to encourage Negro youth to plan and prepare wisely for their vocations. Reports, pamphlets, articles, and general information on race relations are available.

## SELECTED REFERENCES ON HUMAN RELATIONS

### Books

Adorno, T. W.: Frenkel-Brunswick, Else, and Others. *The Authoritarian Personality*. New York: Harper & Bros., 1950.

Research on the factors which have made possible the rise of an authoritarian type, an analysis of this type, and of the conditions that favor its growth.

Allinsmith, Wesley; and Goethals, George W. *The Role of Schools in Mental Health*. New York: Basic Books, Inc., 1959.

One of the monographs of the Joint Commission on Mental Illness and Health. The National Education Association and the U. S. Children's Bureau are among the participating organizations.

Allport, Gordon W. *The Nature of Prejudice*. Cambridge, Mass.: Addison-Wesley Press, 1954.

A text-type book covering all aspects of prejudice, replete with case material and research studies, yet woven together in such a way as to make interesting reading.

Ashley-Montagu, Montague Francis. *The Direction of Human Development*. New York: Harper & Bros., 1955.

A challenging application of scientific methods to the study of human behavior.

Ashley-Montagu, Montague Francis. *Education and Human Relations*. New York: Grove Press, Inc., 1958.

A well developed statement of the role of education in developing good human relations. Recommended reading.

Ashley-Montagu, Montague Francis. *On Being Human*. New York: Henry Schuman, Inc., 1950.

How people can be both human and humane in their relationships with one another.

Bernstein, Philip S. *What the Jews Believe*. New York: Farrar, Strauss & Young, 1951.

The book is planned as a positive statement of living Judaism in the western world, especially America. Origins of the Jewish holidays are described. Differences between Judaism and Christianity are explained.

Bossard, James H. *The Sociology of Child Development*. New York: Harper & Bros., 1948.

The major emphasis is upon the social situations in which children live and grow from infancy to maturity. Describes how the processes of child

rearing and education have become the basis of hope of reconstructing personality.

Brim, Orville G., Jr. *Sociology and the Field of Education*. New York: Russell Sage Foundation, 1958.

A thoughtful analysis of the literature, with many implications for human relations in the schools. An excellent bibliography is included.

Buhler, Charlotte; Smither, Faith; and Richardson, Sybil. *Childhood Problems and the Teacher*. New York: Henry Holt & Co., 1952.

The influences of the teacher on the personality development of children.

Clark, Kenneth B. *Prejudice and Your Child*. Boston: The Beacon Press, 1955.

The psychological studies which are described in this book are among those cited by the Supreme Court to refute the claim that separate but equal schools are adequate.

Cook, Lloyd A.; and Cook, Elaine. *Intergroup Education*. New York: McGraw-Hill Book Co., Inc., 1954.

This comprehensive volume will be helpful to those who are making an educational approach to majority and minority relations, to racial and other prejudices, and who are working to resolve conflicts through co-operative study action.

Cook, Lloyd A.; and Cook, Elaine. *School Problems in Human Relations*. New York: McGraw-Hill Book Co., Inc., 1957.

This book is a study of problems in human relations in and about schools and of what was done or could have been done to solve them. Concrete case studies of actual school situations are analyzed. The final section deals with the teacher's role in directing change. Chapter XIV is an especially valuable reference on administration.

Davis, Allison; and Havighurst, Robert J. *Father of the Man: How Your Child Gets His Personality*. Boston: Houghton Mifflin Co., 1947.

The role of the home and the community in personality development. If you have a child of your own growing up, don't miss this one.

Davis, Allison. *Social Class Influences upon Learning*. Cambridge, Mass: Harvard University Press, 1948.

A careful sociological study of class and caste in both the white and colored sections of southern communities. Includes valuable case studies.

Davis, Elmer. *But We Were Born Free*. Indianapolis: The Bobbs-Merrill Co., 1954.

A stirring appeal to all American citizens to rise against distrust and fear and preserve and strengthen their heritage of freedom.

Dean, John P.; and Rosen, Alex. *A Manual of Intergroup Relations*. Chicago: University of Chicago Press, 1955.

A practical guide with many helpful suggestions for educators.

DeHuszar, George B. *Practical Applications of Democracy*. New York: Harper & Bros., 1945.

This book bridges the gap between theory and practice. Don't miss it!

*Elementary Curriculum in Intergroup Relations*. Prepared by the Staff of Intergroup Education in Co-operating Schools. Washington, D. C.: American Council on Education, 1950.

Reports of classroom programs. Detailed and specific.

Erickson, Eric. *Childhood and Society*. New York: W. W. Norton & Co., 1950.

An account of how some of the basic intolerances, fears, and resulting anxieties arise from the mere fact that human life begins with a long slow childhood. Highly recommended.

Fromm, Eric. *The Sane Society*. New York: Rinehart & Co., Inc., 1955.

Readable and constructive in point of view. The author believes that man can build a sane society.

Ginzburg, Eli. *The Negro Potential*. New York: Columbia University Press, 1956.

A study from the Conservation of Human Resources Project at Columbia University.

Hart, Joseph K. *Education in the Humane Community*. New York: Harper & Bros., 1951.

A stimulating account of the role of the community in the nurture of human personality. Highly recommended for thoughtful reading.

Hirsh, Selma. *The Fears Men Live By*. New York: Harper & Bros., 1955.

A short and easily understood interpretation of the basic findings in *The Authoritarian Personality* by T. W. Adorno and Others (cited elsewhere in this bibliography).

*Intercultural Attitudes in the Making: Youth Leaders and Teachers at Work*. Edited by William H. Kilpatrick and William Van Til. New York: Harper & Bros., 1947.

This book combines a statement of philosophy with accounts of practical school programs appropriate for children of different ages.

*Intergroup Relations in Teacher Education: An Analytical Study of Intergroup Education in Colleges and Schools in the U. S., Functions, Current Expression and Improvements*. College Study in Intergroup Relations, Vol. 2. Edited by Lloyd A. Cook. Washington, D. C.: American Council on Education, 1951.

A comprehensive report of a basic study in the field.

Jahoda, Marie. *Current Concepts of Positive Mental Health*. New York: Basic Books, Inc., 1958.

This is the first in a series of 10 volumes studying the nation's mental health. The study is supported by the National Institute of Mental Health and a number of private organizations including the National Education Association. A forthcoming volume will deal specifically with the role of the schools in mental health. Information is available from the Joint Commission on Mental Illness and Health, 808 Memorial Drive, Cambridge, Massachusetts.

Jaworski, Irene. *Becoming American*. Bureau of Intercultural Education Publication Series. New York: Harper & Bros., 1950.

The story of immigration is told in terms of human experience as an aid to understanding the attitudes and relationships of our present population.

Kagan, Henry E. *Changing the Attitudes of Christian Toward Jew*. New York: Columbia University Press, 1952.

An important analysis of a crucial problem.

Kowitz, Gerald T., and Kowitz, Norma G. *Guidance in the Elementary Classroom*. New York: McGraw-Hill Book Co., Inc., 1958.

This book was written to aid classroom teachers who are interested in the philosophy of guidance and its practical relationship to mental hygiene, to child development, to teaching, and to learning.

LaBarre, Weston. *The Human Animal*. Chicago. University of Chicago Press, 1954.

This book unites the findings of physical and cultural anthropology. It also points out the significance for man's future of the many inferences which can be drawn from his biology and history.

Lane, Howard; and Beauchamp, Mary. *Human Relations in Teaching*. New York: Prentice-Hall, Inc., 1955.

The book is organized into three sections: What does it mean to be human? What does it mean to live in the mid-twentieth century? What are the dynamics of learning to live together? The authors' discussions of these questions are thought-provoking, readable, and lit with humor.

Noar, Gertrude. *The Junior High School—Today and Tomorrow*. Englewood, New Jersey: Prentice-Hall, Inc., 1955.

Teaching and organizing procedures for the development of a curriculum based on meeting the needs of young adolescents.

Overstreet, Bonaro. *Understanding Fear in Ourselves and Others*. New York: Harper & Bros., 1951.

If you have missed this book, read it now.

*Personality: In Nature, Society, and Culture*. Edited by Clyde Kluckhohn, Henry Murray, and David Schneider. New York: Alfred A. Knopf, Inc., 1953 (revised edition).

A basic reference. Highly recommended.

Riesman, David. *Individualism Reconsidered*. Chicago. Free Press, 1954.

The author's keen insights into the meanings of the current sociological scene make this book well worth reading.

Sherif, Muzafer; and Sherif, Carolyn W. *Groups in Harmony and Tension*. New York: Harper & Bros., 1953.

A basic study. Highly recommended.

Simpson, George Eaton; and Yinger, J. Milton. *Racial and Cultural Minorities*. New York: Harper & Bros., 1958 (revised edition).

One of the most valuable, up-to-date, and comprehensive references in this field.

Sondel, Bess. *The Humanity of Words: A Primer of Semantics*. Yonkers, New York: World Publishing Co., 1958.

The importance of using the right words in a program of human relations education cannot be overemphasized.

Stendler, Celia Burns; and Martin, William E. *Intergroup Education in Kindergarten-Primary Grades*. New York: The Macmillan Co., 1953.

Highly recommended to all teachers of kindergarten and primary grades.

Taba, Hilda; and Elkins, Deborah. *With Focus on Human Relations: The Story of an Eighth Grade*. Washington, D. C.: American Council on Education, 1952.

A description of how the curriculum is enriched and changed through the use of biography, fiction, community study, and every-day family experiences.

Taba, Hilda; and Others. *Diagnosing Human Relations Needs*. Washington, D. C.: American Council on Education, 1951.

Describes devices helpful in diagnosing gaps in social learning of children and adolescents.

Taba, Hilda; and Others. *Intergroup Education in Public Schools*. Washington, D. C.: American Council on Education, 1952.

A general report on the explorations of a two-year experimental project in intergroup education in 18 administrative units throughout the United States.

Taba, Hilda. *School Culture: Studies of Participation and Leadership*. Washington, D. C.: American Council on Education, 1955.

Studies of leadership patterns and group relations in extracurricular activities.

Trager, Helen; and Yarrow, Marian R. *They Learn What They Live*. New York: Harper & Bros., 1952.

The findings of this research study are startling. This book has made an outstanding contribution to the literature on intercultural education.

Witmer, Helen L.; and Kotinsky, Ruth. *Personality in the Making*. New York: Harper & Bros., 1952.

A stimulating study of personality development.

Wormser, Margaret Haas; and Selltiz, Claire. *How to Conduct a Community Self-Survey on Civil Rights*. New York: Association Press, 1951.

The basic assumption of this book is that people are more likely to believe and to be concerned about facts which they themselves have discovered.

*Pamphlets, Monographs and Periodicals*

Allport, Gordon W. *A B C's of Scapegoating*. (Freedom Pamphlet).

New York: Anti-Defamation League of B'nai B'rith, n.d.

A popular study of the psychological mechanisms behind scapegoating.

Allport, Gordon. *The Resolution of Intergroup Tensions*. New York: National Conference of Christians and Jews, 1952.

A realistic and constructive account of how intergroup tensions may be resolved through research, the school curriculum, appropriate use of mass media, and legislation.

Alpenfels, Ethel J. *Sense and Nonsense About Race*. New York: Friendship Press, 1951.

Important facts presented with a light touch.

Babow, Irving; and Howden, Edward. *Employment*. San Francisco: California Council for Civic Unity (437 Market Street), 1958.

An example of a community survey and its methodology. This is Part I of a Civil Rights Inventory of San Francisco. Other volumes in press are on housing, public accommodations, and hospital and health facilities.

Barlow, Mildred. *Human Relations in the Primary Grades*. New York: National Conference of Christians and Jews, 1957 (revised edition).

A leaflet describing how a human relations program can be carried on as an integral part of the total school program.

Beauchamp, Mary; Llewellyn, Ardelle; and Worley, Vivienne S. *Building Brotherhood: What Can Elementary Schools Do?* New York: National Conference of Christians and Jews, n.d.

This pamphlet will be helpful and significant to teachers who believe that understanding and co-operation between peoples must begin in their classrooms. Highly recommended.

Benedict, Ruth; and Weltfish, Gene. *The Races of Mankind*. Public Affairs Pamphlet. New York: Public Affairs Committee, Inc., 1949.

The basic information in this pamphlet has changed the attitudes of many readers.

Burnett, Will. *Combating Prejudice Through Science Teaching*. Washington, D. C.: National Science Teachers Association, a Department of the National Education Association, 1952 (mimeographed).

One of a series of practical teaching aids. Is science playing its proper role in the reduction of prejudice?

*California Journal of Elementary Education. Issue on Intercultural Education*. Sacramento: California State Department of Education. Vol. XXII, No. 2, November, 1953.

This issue deals with promising practices in intercultural education in California.

Cooke, W. Henry. *Peoples of the Southwest*. (Freedom Pamphlet). Chicago: Anti-Defamation League of B'nai B'rith, 1951.

A brief statement which gives much valuable information. Dr. Cooke writes from a valuable background of experience.

*Developing Human Relations Through Health Education, Physical Education and Recreation*. American Association for Health, Physical Education and Recreation. Washington, D. C.: The Association, 1951.

A stimulating and practical account of successful programs. The pitfalls are described, too.

*First Interim Report to the President*. The President's Committee on Education Beyond the High School. Washington, D. C.: November 20, 1956.

The purpose of this report is to give the American people the salient facts and to show the need for planning timely action on local, state, and federal levels.

Grambs, Jean D. *Group Processes in Intergroup Education*. New York: National Conference of Christians and Jews, n.d.

Describes ways of finding out about the structure and the culture of the child society which the teacher needs to use in order to work effectively.

Hager, Don S. "New Problems in Intercultural Education." *Journal of Educational Sociology*. XXX (December, 1956), 167-7.

An excellent analysis. Recommended.

Handlin, Oscar. *American Jews: Their Story*. (The One Nation Library). New York: Anti-Defamation League of B'nai B'rith, 1958.

A useful reference for groups studying the history of the United States of America and the lives of the people who have made our country great.

Harney, Irene. *Human Relations in the Junior High School*. New York: National Conference of Christians and Jews, 1957 (revised edition).

A leaflet which suggests activities and books suitable for use in a human relations program which is an integral part of the total school program.

Heaton, Margaret M. *Feelings Are Facts*. New York: National Conference of Christians and Jews, 1952.

If you have ever told anyone, "You shouldn't feel like that," you should read this publication.

Hirsh, Selma. *Fear and Prejudice*. Public Affairs Pamphlet. New York: Public Affairs Committee, Inc., 1957.

This condensation of Selma Hirsh's book, *The Fears Men Live By*, presents the findings from *The Authoritarian Personality* and four other studies of the origin of prejudice.

Holland, Jerome H. *Realizing the Manpower Potentialities of Minority Group Youth*. New York: National Urban League, 1958.

This comprehensive study may be obtained from the National Urban League, 14 E. 48th Street, New York 17, N. Y.

*Indians of California: Past and Present.* American Friends Service Committee. San Francisco: American Friends Service Committee, n.d.

The purpose of this pamphlet is to acquaint the general public with a little of the history of California Indians and to analyze present day situations. Contains much information not readily available elsewhere. Highly recommended.

Jacobson, Philip. "Should the Ayes Always Have It?" *The Christian Century*, October 22, 1958. Reprints available from *The American Jewish Committee*, 386 Fourth Avenue, New York 16, N. Y.

Should majority rule decide matters of religion?

Jennings, Helen Hall. *Sociometry in Group Relations*. Washington, D. C.: American Council on Education, 1949.

A practical guide for teachers interested in giving sociometric tests. Excellent suggestions on helping children make friends.

*Jews in American History.* Edited by Jacob I. Hartstein. Chicago: Anti-Defamation League of B'nai B'rith, 1958.

Can be read with interest and profit by teachers and by pupils in the upper grades.

Kilpatrick, William A. *Modern Education and Better Human Relations.* (Freedom Pamphlet). Chicago: Anti-Defamation League of B'nai B'rith, 1949.

A brief readable survey of the field of human relations.

Lane, Howard A. *Shall Children Too, Be Free?* (Freedom Pamphlet). Chicago: Anti-Defamation League of B'nai B'rith, 1959.

What are the rights of children in a democratic society?

Nash, J. B.; Christiansen, M. F.; and Dodson, D. W. *Reaching Out in Recreation: A Practical Guide to Human Relations Techniques.* New York: American Jewish Committee, 1958.

A readable account of the significant role which recreation plays in improving human relations. Accounts of actual programs.

Noar, Gertrude. *Information Is Not Enough.* New York: Anti-Defamation League of B'nai B'rith, 1958.

The thesis of this bulletin is that information is not enough to help children develop all their potentialities. Specific and helpful aids for teachers are included.

Noar, Gertrude. *Prejudice and Discrimination. A Resource Unit on Intergroup Relations.* New York: Anti-Defamation League of B'nai B'rith, n.d.

Describes areas of content, teacher and pupil activities, and lists materials.

North, Robert D. *Intelligence of the American Negro*. Research Reports. Anti-Defamation League. Vol. III, No. 2. New York: Anti-Defamation League of B'nai B'rith, n.d.

Includes an authoritative statement by social scientists and an analysis of the nature and history of the intelligence tests given to Negroes.

*The People Take the Land*. American Jewish Committee. New York: The Committee, 1959.

A record of progress in civil rights during the decade, 1948-1958.

Schmidt, Warren H.; and Buchanan, Paul C. *Techniques that Produce Teamwork*. New London, Connecticut: Arthur C. Croft Publications, 1954.

The suggestions contained in this material are specific and practical.

Schmiedlin, Ray. *Human Relations in the Intermediate Grades*. New York: National Conference of Christians and Jews, 1957 (revised edition).

A leaflet which presents many practical ways of launching a human relations program as an integral part of the total school program.

*Segregation and Desegregation, A Digest of Recent Research*. Edited by Melvin M. Tumin. New York: Anti-Defamation League of B'nai B'rith, 1957.

The purpose of this bulletin is to present the known research and to indicate the areas in which further research is needed.

Shaftel, Fannie R.; and Shaftel, George. *Role Playing the Problem Story*. New York: National Conference of Christians and Jews, n.d.

Descriptions of role-playing activities in classroom situations.

Storen, Helen F. *Readings in Intergroup Relations*. New York: National Conference of Christians and Jews, 1956 (revised edition).

A comprehensive and carefully annotated list of readings for adults.

*Teachers Guide to the Education of Spanish-speaking Children*. Prepared by the Staff in Elementary Education. Bulletin of the California State Department of Education, Vol. XXI, No. 14. Sacramento: California State Department of Education, 1952.

Special attention is given to problems of language development, health and community relations.

Vincent, Sidney Z. *Intercultural Education: Its History and Philosophy*. New York: National Community Relations Council. April 29, 1956 (mimeographed).

Well worth reading.

*Where Shall We Live?* Report of the Commission on Race and Housing. Berkeley and Los Angeles: University of California Press, 1958.

The Commission on Race and Housing is an independent citizens group formed in 1955 for the purpose of inquiring into problems of residence and housing involving racial and ethnic minority groups in the United States. The study is nationwide in scope and well worth a careful reading.

### *Bibliographies of Books for Children*

*Books Are Bridges.* Prepared co-operatively by the American Friends Service Committee and the Anti-Defamation League. New York: Anti-Defamation League of B'nai B'rith, n.d.

An annotated list of nearly 500 books designed to help children and young people grow in understanding of themselves and others.

*Reading Ladders of Human Relations.* Prepared by the Staff of Intergroup Education in Co-operating Schools. Washington, D. C.: American Council on Education, 1955 (revised edition).

An indispensable tool for the teacher interested in using books to increase insights and build better human relations.

Wolfe, Ann G. *About 100 Books.* New York: The American Jewish Committee, 1956.

A well selected and annotated list of books planned to provide "a gateway to better intergroup understanding." Titles to interest ages from early childhood to young adulthood are included.

### *Sources of Additional Materials*

The organizations listed below frequently publish lists of books, pamphlets, and audio-visual materials useful in the development of programs in human relations. Such lists are available on request. Films and filmstrips are also available for rental or purchase from these agencies.

American Friends Service Committee  
1830 Sutter Street, San Francisco 15, California  
825 E. Union Street, Pasadena, California

American Jewish Committee  
386 Fourth Avenue, New York 16, N. Y.  
40 First Street, San Francisco 5, California  
590 North Vermont Avenue, Los Angeles, California

Anti-Defamation League of B'nai B'rith  
515 Madison Avenue, New York 22, N. Y.  
40 First Street, San Francisco 5, California  
590 North Vermont, Los Angeles, California

National Conference of Christians and Jews  
45 West 57th Street, New York 19, N. Y.  
Suite 815, 703 Market Street, San Francisco, California  
3335 Wilshire Boulevard, Los Angeles, California

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